

Timaru District Plan Review: Report on Sites and Areas of Significance to Māori

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1. Introduction

Timaru District Council is carrying out a full review of its district plan. Among the matters that it must address in this review is the obligation in section 6(e) of the Resource Management Act 1991 (“the RMA”) to recognise and provide for the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, wāhi tapu, and other taoka.

Timaru District lies within the traditional boundaries of Ngāi Tahu. Te Rūnanga o Ngāi Tahu is the mandated iwi authority for Ngāi Tahu whānui, and was established by the Te Rūnanga o Ngāi Tahu Act 1996. Within Ngāi Tahu whānui, Papatipu Rūnanga are representative bodies of the whānau and hapū of traditional marae-based communities.

The hapū who hold mana whenua in Timaru District are Kāti Huirapa. The rohe of Kāti Huirapa extends over the area from the Rakaia River in the north to the Waitaki River in the south and the Papatipu Rūnanga that represents Kāti Huirapa is Te Rūnanga o Arowhenua.

As part of fulfilling the section 6(e) obligation, the Council intends to include provisions to manage activities that have potential adverse effects on the values of sites and areas that are significant to Kāti Huirapa. The purpose of this report is to provide information and analysis to support development of those provisions. The report also includes recommendations reflecting the management approach preferred by Kāti Huirapa.

The report has been prepared by Aoraki Environmental Consultancy Limited (AECL), which is the mandated resource management agency of Te Rūnanga o Arowhenua.

2. Historical and cultural context

2.1 Whakapapa and identity of Kāti Huirapa

Timaru District lies within the traditional boundaries of Ngāi Tahu. Ngāi Tahu is the largest iwi in Te Wai Pounamu (the South Island) and comprises people who descend from the tribe’s five primary hapū (Ngāti Kurī, Ngāti Irakehu, Kāti Huirapa, Ngāi Tūāhuriri and Ngāi Te Ruahikihiki) as well as earlier Rapuwai, Hawea, Waitaha and Kāti Mamoe ancestors.

The hapū who hold mana whenua in Timaru District are Kāti Huirapa. The rohe of Kāti Huirapa extends over the area from the Rakaia River in the north to the Waitaki River in the south, and today is centred around the tipuna marae of Arowhenua.

The traditions of Waitaha, Ngāti Māmoe and Ngāi Tahu are embedded in the landscape. According to this tradition, Te Wai Pounamu was the waka that carried four sons of Raki (sky father) to meet his second wife Papatūānuku (earth mother). The sons journeyed from the heavens and when they sought

to return, the karakia failed, over-turning their waka which became the South Island. The brothers climbed on top and turned to stone and became the mountains that comprise the Southern Alps.

Kāti Huirapa history with the land goes back more than 70 generations, when, according to tradition, Rākaihautū came to Te Wai Pounamu from Hawaiki in the canoe *Uruao*. The canoe landed at the boulder bank at Whakatū (Nelson). While his son Te Rākihōuia took some of the party down the east coast, Rākaihautū led the remainder through the interior to Te Ara a Kiwa (Foveaux Strait). With his ko (digging stick) Rākaihautū dug Te Kari Kari O Rākaihautū (the southern lakes).

Te Rākihōuia proceeded south in *Uruao* down the Canterbury Coast where he placed eel weirs at the mouths of the rivers. The posts he left behind became known as Ngā Pou Pou o Rākihōuia. The two parties met up at Waihao, then proceeded up the coast, making their headquarters at Akaroa. Rākaihautū was buried at Wai Kakahi (near Wairewa/ Lake Forsyth). Te *Uruao* lies as part of the Waitaki River bed near Wai Kakahi (near Glenavy).

2.2 Historical and traditional use and occupation in and around Timaru District

It was the natural resources that attracted Māori people to Te Wai Pounamu, and the enjoyment of these is what kept them there. The distinctive flavours of birds, eel, shellfish, fish and other wildlife bound the people to the land and to the waters, and strengthened their will to hold on to them. Each district had its specialties. In Arowhenua, the specialties were tī-kāuru (a fructose rich cake made from the pith of the stems and roots of tī kouka (cabbage trees)) and aruhe (made from the root of the bracken fern). Tī-kāuru and aruhe were cooked in large earth ovens known as umu-ti.

For Kāti Huirapa people, a way of life developed which was closely related to the natural environment. Natural resources were used to feed, clothe and equip people. Physical landmarks were often associated with atua (gods) and with the births, lives and deaths of tīpuna (forebears). The stories of the ancestor's journeys of exploration and creation and the shaping of the land also acted as "oral maps", with place names' meanings woven carefully into them. Place names also reflected the history of occupation, travel and use of resources. Within Timaru District every mountain, hill, river and stream was owned and named. Natural resources were managed by strict kawa (resource management protocols and practices) and observance to atua.

Due to the scarcity, localisation, and the availability of plant, bird, animal and fish species the typical mahika kai culture of southern Kāti Huirapa was simple enough to require only the basic extractive technologies and flexible enough to survive in the inevitable periodic failures (Anderson, 1998; Williams, 2003). Climate, fire and conflict all would have impacted the ecosystems that were accessed and the species gathered by mana whenua.

Kāti Huirapa did not populate the catchments of South Canterbury with numerous towns and homesteads. Permanent settlements were located largely along the sea coast, but Kāti Huirapa also ranged inland on a regular seasonal basis to hunt, fish and gathered resources. This way of gathering and the cold climate made such a large territory necessary. Mana whenua history confirms a continued occupation through a network of settlements distributed along throughout the river systems of the Timaru District, from the source waters in the Southern Alps to the sea.

Information documented in 'Kāi Tahu 1880'¹ outlines the nature of some of the settlements utilised by Ngāi Tahu, and the main resources harvested there. Williams (2003) identifies four categories of settlement:

- *Kāika Mahika Kai* were occasional camping places, which were not maintained continuously;
- *Kāika Nohoaka* were regular seasonal camping places probably with rudimentary dwellings which would be maintained at each visit,
- *Kāika Nohoaka Tuturu* were semi-permanent settlements, the most important of which were associated with urupā, thus committing the people to continuing residence. Some kāika nohoaka tuturu also had gardens, and/or tūāhu.
- *Pā Tuwatawata* or palisaded forts were always with urupā. These were settlements where the folk spent quite some time, and where the old and the very young would have wintered over. The majority had gardens and tūāhu.

All four types of settlement were found across South Canterbury. They varied in shape, size and materials. Many of these retain the status of wāhi taoka or wāhi tapu today.

The principal Ngāi Tahu settlement in South Canterbury was at Te Waiateruatī pā, which was situated near the mouth of the Ōpihi River and was home to Te Rehe, the influential Kāti Huirapa rangatira (Norton and Revington, 2016). It was a place of marriages to link rangatira together and get access to mahika kai. Arowhenua, with its location between the junctions of the Ōpihi and Te Umu Kaha (Temuka) rivers, was traditionally one of the few remaining areas of lowland native forest on Kā Pākihi-Whakatekata-a-Waitaha (the Canterbury Plains). The richer soils of Arowhenua, combined with the forest shelter, provided one of the few successful cultivations in the area.

The coast of Timaru District was part of an important ara tawhito or travel route between lakes Wairewa and Waitarakao (Washdyke Lagoon), connecting the settlements of Te Pātaka-a-Rākaihautū (Banks Peninsula) with coastal kāika to the south, including Te Waiateruatī pā.² Timaru itself was an integral component of the extensive network of kāika nohoaka, wānanga o tohunga and kāika mahika kai located throughout South Canterbury.³

In addition to the route along the coast, other ara tawhito led inland to provide access to mahika kai in Te Manahuna (the Mackenzie Basin) and the Rangitata catchment, and for the purpose of learning and conversing with tīpuna and atua in where wānanga. Significant rock art sites provide enduring markers of points where a day's travel ended and stories were told.

¹ Taiaroa, H. K. (1880) Taiaroa Manuscript and Map prepared 1879 / 80. Managed as a silent file within Te Runanga o Ngai Tahu.

² <http://www.kahurumanu.co.nz/ka-ara-tawhito/wairewa-to-waitarakao>

³ <http://www.kahurumanu.co.nz/atlas>

2.3 History and modification of the environment since colonial settlement

Alienation of land and resources

Following signing of the Treaty of Waitangi in 1840, communities grew quickly across Canterbury. Land was transferred to individuals via sale or lease as communities established different patterns of land use.

From 1844 to 1864 the Crown purchased the bulk of Te Waipounamu from Ngāi Tahu in eight major land purchases (Evison, 1993). The largest purchase by far was the Canterbury Purchase negotiated in 1848 by Henry Tacey Kemp. This is commonly known as 'The Kemp's Deed'. The boundaries of the Kemp's Purchase were not well defined at the time and the exact area purchased by the Crown has always been a contentious issue. At the time of the negotiations, the inland boundary was agreed to be from Maukatere (Mount Grey) in North Canterbury, and along the foothills to the Maungatua. Everything inland from the foothills was to remain in Ngāi Tahu ownership. The reason Ngāi Tahu demanded that the high country not be sold is due to the significance of this area as a food source. When Walter Mantell was appointed as the Commissioner for the Extinguishment of Native Claims in the Middle Island, his job was to complete the negotiations partially entered into by Kemp. When Mantell arrived in Akaroa he showed the Ngāi Tahu chiefs a sketch map drawn by Charles Kettle of the Kemp's Deed area.

Immediately the Ngāi Tahu chiefs disputed the map, as Kettle had shown that the inland boundary went all the way over to the West Coast and not to the foothills as earlier agreed to by Kemp. Ngāi Tahu still refer to the high country of Te Waipounamu as 'The Hole in the Middle', referring to their opinion that this land was never sold. The Crown transferred the area of the Kemp's Deed to the New Zealand Company, and later on to the Canterbury and Otago provincial governments. Land soon started being divided into large pastoral farms and the Kāi Tahu relationship with the high country changed forever. Kemp's Purchase became a key part of the Ngāi Tahu Claim to the Waitangi Tribunal that was heard in the late 1980s and led to the Ngāi Tahu Claims Settlement Act 1998⁴.

Lowland South Canterbury was fully occupied by sheep runs by the end of the 1850s. Privatisation of land meant that mana whenua were alienated from lands and waters they had used for generations.

Settlement saw the renaming of tracts of land across the landscape. As new towns were established, they assumed the names of sheep runs, or adopted other names representing a mix of origins. Some rivers, such as Opihi, maintained their traditional name but others became a corruption of a traditional name. For example, Te Umu Kaha became the Temuka River and Te Ana a Wai became Tengawai River.

Stemming from the Southern Purchase Deeds negotiated between 1844 and 1857, allocations of land for settlement and use by Ngāi Tahu whānui were promised and Crown Grants of reserves and fishing easements were made in relation to these. Reserves awarded in Timaru District are listed in Table 1.

⁴ See Waitangi Tribunal (1991), Te Rūnanga o Ngāi Tahu Act 1996 and Ngāi Tahu Claims Settlement Act 1998

Table 1: Māori reserves awarded across the Timaru District⁵

Reserve Name	Size (acres/ha)	Interest
Arowhenua	376/151	Reserved in 1848 by Mantell in terms of Kemps Purchase
Waipopo	187/75.6	Reserved in 1848 by Mantell in terms of Kemps Purchase
Te Upoko o Rakaitaweka	20/8.1	Reserved in 1848 by Mantell in terms of Kemps Purchase
Waikawa	138/55.8	Selected in lieu of reserve at Hakataramea
Orakipaoa	20/8.1	Reserved in 1848 by Mantell in terms of Kemps Purchase
Arowhenua	2/0.81	Award of the NLC, 1868, in fulfilment of Kemps Deed of June 1848
Arowhenua	150/60.7	Award of the NLC, 1868, in fulfilment of Kemps Deed of June 1848
Arowhenua	30/12.1	Award of the NLC, 1868, in fulfilment of Kemps Deed of June 1848
Arowhenua	20/8.1	Award of the NLC, 1868, in fulfilment of Kemps Deed of June 1848
Kapunatiki	600/242.8	Award of the NLC, 1868, in fulfilment of Kemps Deed of June 1848
Orari River (north)	10/4	Award of the NLC, 1868, in fulfilment of Kemps Deed of June 1848
Orari River (south)	20/8.1	Award of the NLC, 1868, in fulfilment of Kemps Deed of June 1848

For lands that were granted to enable the continuation of a food gathering lifestyle, certain guarantees were provided with respect to the nature of natural resources that were to sustain this lifestyle. The reserve lands are in the lower reaches of most river systems. Many whanau continue to reside in these areas and in part derive their livelihood from the waterways. However the nature of the reserve guarantees have been the subject of generational discontent and challenges in the Maori Land Court and in the Ngāi Tahu Claim. The effect of the Purchase Deeds is demonstrated by the following comments:

⁵ Alexander Mackay (1872) A Compendium of Official Documents relative to Native Affairs in the South Island, Memorandum on the origination and management of native reserves in the Southern Island Pages 338 and 339 of Volume 2. The location of areas that still retain this land tenure can be viewed at <https://canterburymaps.govt.nz> (Māori Land Court – Māori Land map layer).

Since the sale of the bulk of their lands to the Crown, the natives have been mostly confined to their reserves which although large in the aggregate for the number of persons to whom they belong are small in comparison to the extent of land owned by them in former years over which they could hunt or fish without hindrance of the fear of transgressing some unknown law...Besides curtailing their liberties has also compelled a different mode of life. (Mackay, 1872, Part III, p. 46)

The denial of access to certain mahinga kai accentuated the effects of landlessness (Kāi Tahu Archive, Box 114, D397).

Commissioner Mantell, in a letter to the Governor in Chief in 1851 (quoted in Sutherland (1940, p393)), commented:

Carrying out the spirit of my instructions on the block purchased by Mr Kemp I allotted on average ten acres to each individual on the belief that the ownership of such an amount of land, though ample for their support would not enable the natives in the capacity of large landed proprietors to continue to live in their old barbarism on the rents of a uselessly extensive domain.

This comment demonstrates, at least, a misunderstanding of the way of life Kāti Huirapa relied on for their survival and suggests a definite intention to undermine the itinerant mahinga kai based lifestyle and transition Maori to a more sedentary lifestyle based on permanent residence and waged employment.

People began moving to Arowhenua from Te Waiateruatī after Arowhenua Māori Reserve 881 was allocated in 1848 as part of the Canterbury Purchase.⁶

Today, Arowhenua remains the principal kāika in the Aoraki region from the Rakaia to the Waitaki and inland to the Main Divide. However, it is not possible to quantify the scale of loss to Kāti Huirapa as place names and traditional settlements were lost over time. From the perspective of Kāti Huirapa, it is imperative that the district plan does not further constrain or impede the rights they were given to use their reserves and easements.

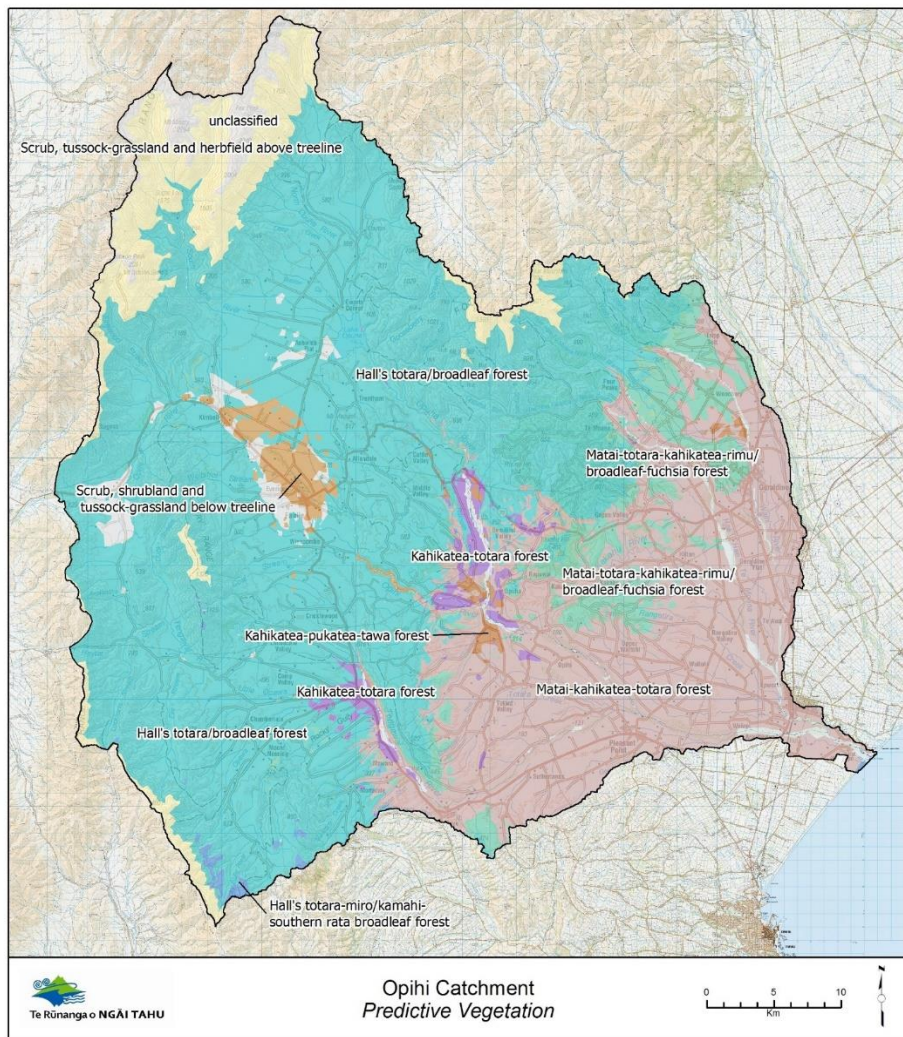
Modification of the environment

Pre-European contact, the land cover of South Canterbury consisted of tussock grasslands, forests and wetlands. Modification of this has proceeded since the establishment of sheep runs began in the 1850s. Progressive draining of wetlands was occurring by the 1930s, as well as overgrazing of riparian vegetation and the introduction of more intensive land uses once the Levels Plain irrigation scheme was commissioned.

Kāti Huirapa have witnessed the impacts of changing land uses and more recently the impacts of increasing intensification. For example, as shown in Figure 1, land cover in the Opihi system before 1800 was largely indigenous forest. Today land use in this area is dominated by sheep and beef, arable and dairy farming. Irrigation is seen as the catalyst for an increase in intensive land uses in the district, and the risk of further intensification is a concern for mana whenua.

⁶ <http://www.kahurumanu.co.nz/atlas>

Figure 1: Vegetation likely to have been present in the Opihi pre-1800⁷



Changes in land use have also impacted taoka including rivers, springs, wetlands and rock art sites.

*Nga awa*⁸

Land use changes have had significant impacts on rivers and streams in the Timaru District. A variety of point-source discharges would have been impacting on water quality of South Canterbury catchments by the 1880s, including disposal of nightsoil and rubbish. In the Opihi catchment, for example, the local authority in Temuka resolved in 1881 that the town's rubbish should be dumped in the bed of the Temuka River downstream from the railway bridge (Timaru Herald 1881). Numerous industrial sites, such as fellmongeries, slaughterhouses and wool scourers, would also have been a source of contamination. The discharge of Temuka's domestic wastewater was very different in the 1940s from what it had been in the 1880s. Sewer mains had been laid down in the town from 1902, but the sewage had been left to drain into the Temuka River. As for the town's rubbish, pits had been established in the reserve alongside the Temuka River adjacent to the Temuka-Waitohi Road (Reserve 820) after the Temuka Road Board had warned the Borough Council about dumping in the riverbed in 1905 (Temuka Leader 1905, 1930). Even so, instances of riverbed dumping had occurred as late as 1924 (Temuka

⁷ Map supplied by Iain Gover, Te Rūnanga o Ngāi Tahu.

⁸ The information in this section has been sourced by Vaughan Wood, which is presented in Tipa et al, (in press).

Leader 1924). Like Temuka's rubbish, Geraldine's had also commonly been left in the riverbed to wash downstream, but from 1922 the Borough had instituted a rubbish collection (Temuka Leader 1913, 1922).

Consolidation over time of meat processing and wool scouring, which were the most prominent polluting industries in the 1880s, shifted contaminant discharges from the Opihi catchment to other locations including Washdyke and Pareora, and also concentrated these discharges. During the 1980s, there were still seven main point-source discharges in the Opihi River catchment, four of which were from the townships of Temuka, Geraldine, Pleasant Point, and Fairlie, including the discharge of treated sewage.

Rivers and streams have also been severely affected since colonial settlement by extensive channel modification, stopbanking and land drainage to protect farmland and settlements from flooding. A particularly extreme example of this is the Ōhapi Stream. Historically, this spring-fed stream flowed into a hāpua. The importance of the stream and hāpua for mahika kai was recognised in the allocation, in fulfilment of Kemp's Deed, of fishing easements along the lower reaches of the stream and the edge of the hāpua. However, as an early flood protection measure, the Orari River was straightened and diverted across the path of the Ōhapi. This resulted in diversion of the Ōhapi into the Orari, cutting off the flow to the hāpua and leading to loss of the mahika kai habitat.

Recognising and providing for the rivers of Timaru District as either wai tapu or wai taoka is a priority for Manawhenua. From the perspective of Manawhenua, it is imperative that the development and lands and resources within the district do not come at the cost of ngā awa and the taoka they continue to sustain.

Repo raupō (wetlands)

In a regional context, the South Canterbury area (centred on the Opihi, Orari, Temuka and Pareora rivers) contained at least 10% of the Canterbury region's wetlands (Environment Canterbury, undated⁹). These were highly prized by mana whenua as a source of food and other materials.

Again, using the Opihi catchment as an example, Figure 2 below confirms that wetlands were far more prevalent in the catchment historically than they are today. Kilroy and Jellyman (2018) estimate that only 0.01% of wetlands remain in the Opihi today. The loss of wetlands represents not only a significant loss of a wāhi taoka, but for a mahika kai based culture the loss of habitats available to taonga species was even more concerning.

Figure 3 shows the proximity of Maori reserve lands to the wetlands of the Orakipaoa catchment (enclosed by the blue line). As shown, when the reserves were granted the wetlands were extensive and would have sustained biodiversity and mana whenua who depended on those resources. The wetlands that do remain today are managed by the Department of Conservation and their protected status means that gathering is not permitted.

⁹ This figure was derived from a presentation by Environment Canterbury to the Opihi, Temuka, Pareora, Orari Zone Committee in 2012. The presentation was titled *Wetlands in Canterbury*.

Figure 2: Comparison of Opihi wetlands historically (left) and today (right) (Tipa et al (in press))

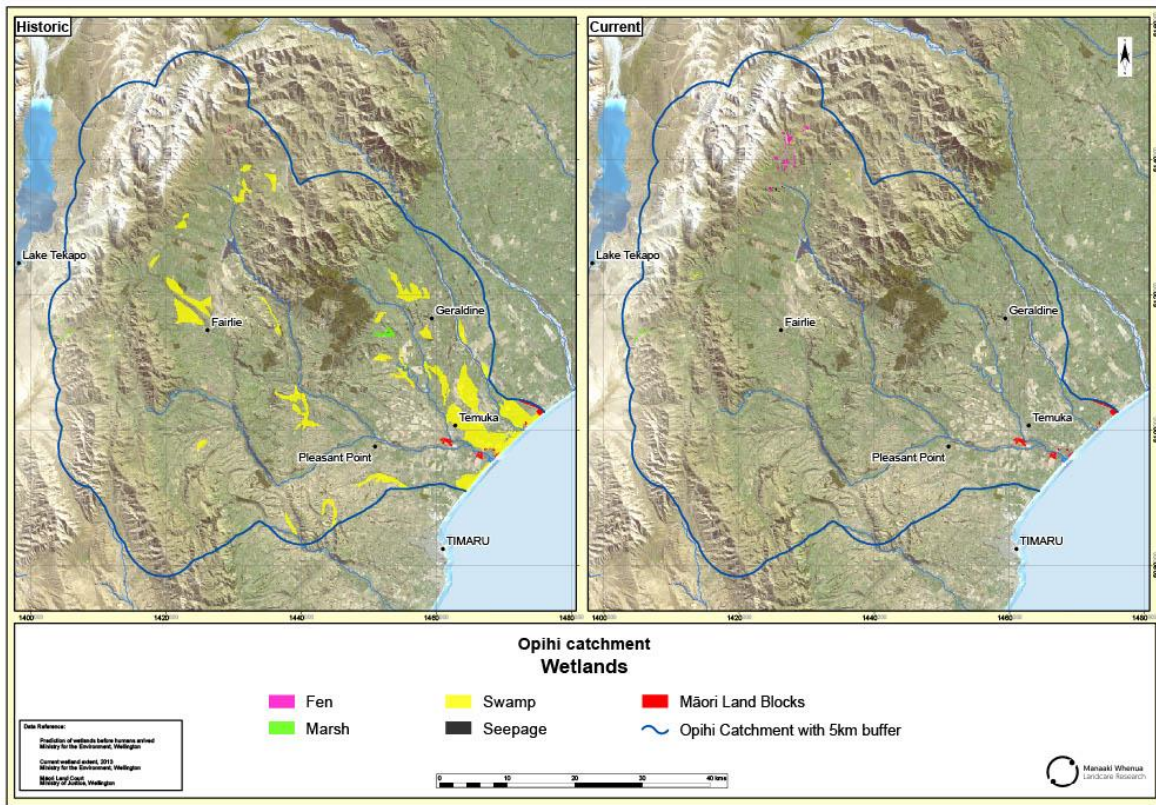
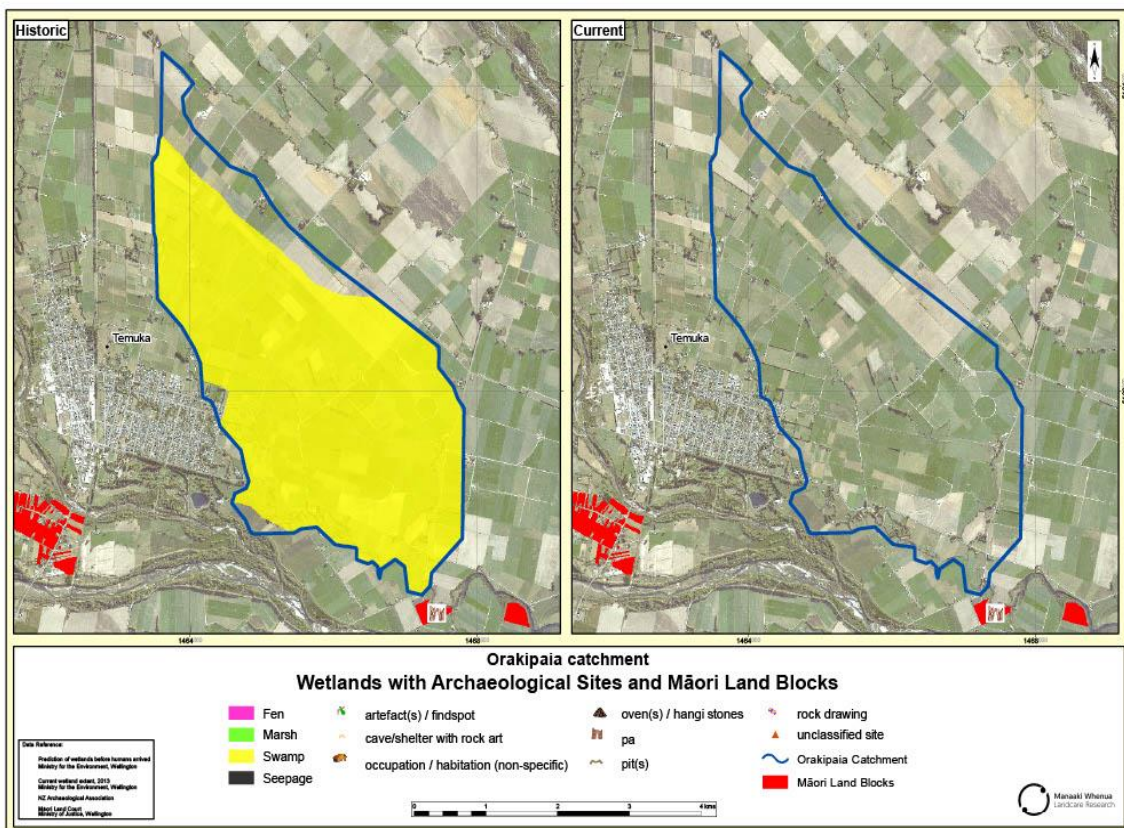


Figure 3: Comparison of Orakipaoa wetlands historically (left) and the area today (right) (Tipa et al (in press))

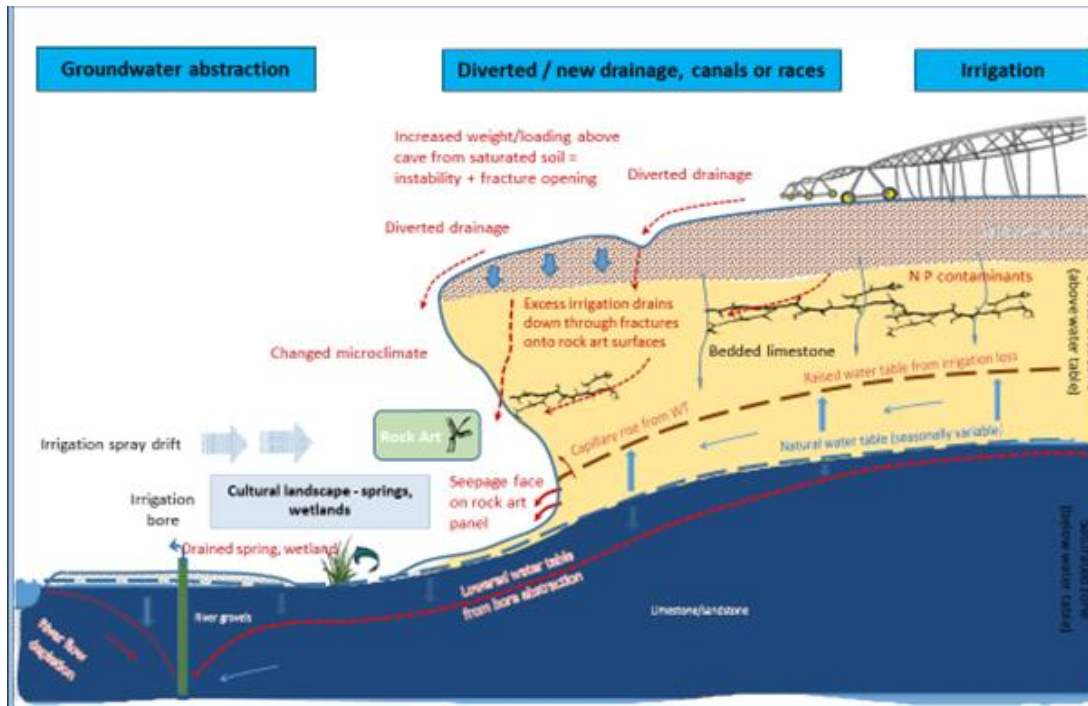


Tuhituhi o neherā (rock art)

North Otago and South Canterbury have the highest densities of rock art in New Zealand. Although rock may appear to be one of the most durable surfaces on which to apply art, drawings of charcoal and ochre are perhaps the most vulnerable in existence. They are vulnerable because the materials used to create the art are perishable, and few other art works are required to stand the punishment of the elements, (wind borne dust, animal rubbing, changes to the environment and, indeed, time). Also despite its seeming durability, limestone, the favoured rock surface on which the art was produced, is notoriously unstable and easily eroded.¹⁰ Pre-European settlement the rock art would have been subject to damage by natural forces. However, from the 1850s lands were being changed and from 1880 the construction of water supply schemes began in earnest which saw miles of races conveying water across the landscape. Irrigation since the 1930s has also impacted rock art. Figure 4 summarises the effect that land and water management can have on land based taoka such as rock art.

Figure 4: Conceptual diagram of rock art sensitivities (Gyopari et al, 2019)

Text in red describes potential threats to rock art and local freshwater environments due to irrigation, groundwater abstraction and flow diversions/excavations



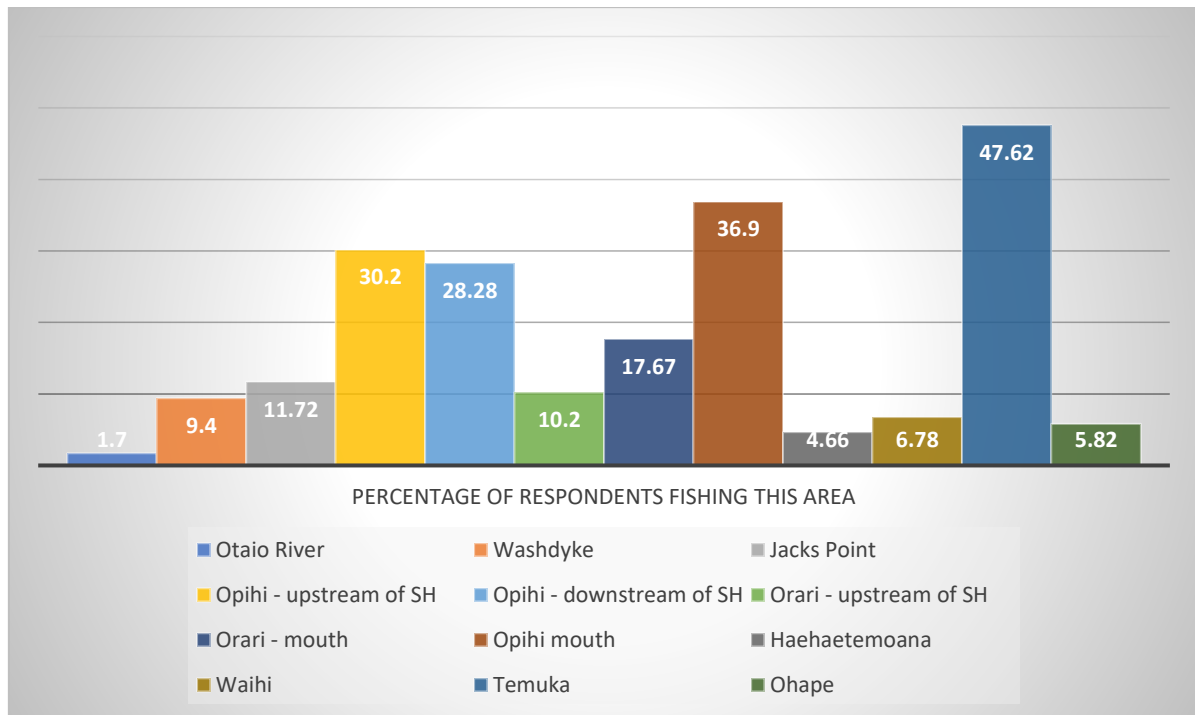
Resource use today

Despite the loss of land, wetlands and springs, and the degradation of waterways, mana whenua continue to hold in high regard their rights to fish and gather resources from across South Canterbury. Today, mana whenua continue to gather from the rivers, sea and lands of Timaru District. Impacts on the abundance and availability of birds, fish and plants and has led to a reallocation of harvesting effort and pressure. Where gathering had traditionally occurred across the whole takiwa, from the nineteenth century gathering was limited to accessible sites, locations where individual landowners agreed to gathering, and locations where the state of the environment was conducive to continued use. Figure 5

¹⁰ Brian Allingham (advisor to the Ngai Tahu Rock Art Trust).

identifies the sites still used by whanau and confirms the significance of the Lower Opihi and Temuka sub-catchments.

Figure 5: Sites from which resources are gathered today (Tipa et al, 2013)¹¹



Continued usage of waterbodies by Kāti Huirapa, and a driver to protect mahinga kai for future generations, has led to creation of several mātaihai reserves within the Timaru District. These reserves are set aside for customary fishing and managed by tangata tiaki/kaitiaki nominated by mana whenua (see section 3.5 for details of establishment of these reserves).

3. Planning framework

3.1 Resource Management Act 1991

The obligation to recognise and provide for the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, wāhi tapu, and other taoka is identified as a matter of national importance in the RMA (section 6(e)).

The following provisions in Part 2 of the RMA are directly relevant to this obligation and provide helpful direction as to the nature of the relationship that is to be provided for under section 6(e), and how this should be provided for in the District Plan.

Section 7(a) imposes a requirement to have particular regard to kaitiakitanga. To Kāti Huirapa, kaitiakitanga involves an active responsibility for looking after resources in a way that protects their mauri and ensures they are passed on to future generations in a state which is as good as, or better than, the current state. The ability to exercise kaitiakitanga is fundamental to the relationship between Kāti Huirapa and their significant sites and areas.

¹¹ Please note that the Rangitata catchment was not included in this survey.

Section 8 requires that the principles of the Treaty of Waitangi are taken into account. These principles include:

- active protection - a duty to take an active role in the protection of the ability for Kāti Huirapa to use and manage their traditional resources and taoka to the fullest extent practicable¹²;
- rangatiratanga - the authority and ability for Kāti Huirapa to manage and control their natural resources and taoka in accordance with customs and having regard to cultural preferences¹³; and
- partnership - the duty for all parties to act reasonably, with the utmost good faith¹⁴, and with the courtesy of real and meaningful consultation.

These provisions must be viewed in the context of the sustainable management purpose of the RMA (section 5) and, as part of this purpose, the requirement that natural and physical resources are managed in a way that enables people and communities, including Kāti Huirapa, to provide for their social, economic, and cultural well-being (section 5(2)).

3.2 National policy statements

A district plan must give effect to any national policy statement and New Zealand coastal policy statement (RMA section 75(3)(a) and (b)). The New Zealand Coastal Policy Statement 2010 (NZCPS) and the National Policy Statement for Freshwater Management 2014, updated 2017 (NPS-FM) include relevant direction on how the relationship of Maori to particular parts of the environment is to be recognised and provided for.

Policy 2 of the NZCPS recognises the traditional and continuing relationship of tangata whenua with areas of the coastal environment and provides direction on how Treaty principles and kaitiakitanga should be reflected in resource management decision-making. This includes:

- incorporating mātauraka Māori in plans and in consideration of resource consent applications, notices of requirements and private plan changes (NZCPS Policy 2(c));
- providing appropriate opportunities for Māori involvement in decision-making, such as when an application affects localities or issues of cultural significance (NZCPS Policy 2(d));
- providing for opportunities for tangata whenua to exercise kaitiakitanga, including through provision of appropriate methods for management, maintenance and protection of taoka (NZCPS Policy 2(f));
- in consultation and collaboration with tangata whenua, providing for identification, assessment, protection and management of areas or sites of significance or special value to Māori, including by historic analysis and archaeological survey and the development of methods such as alert layers and predictive methodologies for identifying areas of high potential for undiscovered Māori heritage (NZCPS Policy 2(g)).

The NPS-FM, while primarily directed towards regional councils, also includes a policy (Policy D1) that imposes a duty on local authorities generally to work with iwi and hapū to identify tangata whenua values and interests in fresh water and freshwater ecosystems and to reflect tangata whenua values

¹² *New Zealand Maori Council v Attorney-General* [1987] 1 NZLR 641, 664 Cooke J.

¹³ *Waitangi Tribunal, Motunui-Waitara Report*, pg 51.

¹⁴ *Te Rūnanga o Wharekauri Rekohu v Attorney-General* [1993] 2 NZLR 301, Cooke J.

and interests in the management of, and decision-making regarding, fresh water and freshwater ecosystems.

A draft National Policy Statement for Indigenous Biodiversity (NPSIB) is currently under consideration. This includes an overarching framework – Hutia te Rito – that recognises that the health and wellbeing of our terrestrial environment, its ecosystems and unique indigenous vegetation and fauna, are vital for the health and wellbeing of the wider environment and communities, and that in return we have an obligation to care and protect our indigenous biodiversity. The draft NPSIB requires local authorities to work with tangata whenua (and the wider community) to:

- protect, maintain and enhance indigenous biodiversity in a way that recognises that reciprocity is at the heart of the relationship between people and indigenous biodiversity; and
- operationalise Hutia te Rito (Draft NPSIB 1.7(1) and 2.1, Objective 3 and 2.2, Policy 1).

It recognises that adverse effects on indigenous biodiversity include degradation of mauri and effects on the relationship of tangata whenua with their taonga (Draft NPSIB 1.7(4)).

Policy 1 recognises the kaitiaki role of tangata whenua and provides for their involvement in management of indigenous biodiversity (Draft NPSIB 2.2) and section 3.3 describes steps required to implement this requirement in RMA plans. These include:

- early and meaningful consultation;
- collaboration on identification of taonga¹⁵ and development of plan provisions;
- incorporation of mātauranga Māori;
- providing opportunities for exercise of kaitiakitanga in management, monitoring and provision for sustainable customary use;
- providing opportunities for involvement in decision-making relating to indigenous biodiversity.

3.3 National Planning Standards

A district plan must give effect to a national planning standard (RMA section 75(3)(ba)). The National Planning Standards prescribe the structure of a district plan, and identify the following matters as being in the scope of the Sites and Areas of Significance to Māori chapter:

- (a) descriptions of the sites and areas (eg, wāhi tapu, wāhi tūpuna, statutory acknowledgement, customary rights, historic site, cultural landscapes, taoka and other culturally important sites and areas) when there is agreement by Māori to include this information;
- (b) provisions to manage sites and areas of significance to Māori;
- (c) a description of agreed process of identification of sites and areas including an explanation of how tangata whenua or mana whenua are engaged;
- (d) a schedule(s) that lists the specific or general location of sites and areas of significance to Māori when this information is provided. This may cross-reference an appendix; and
- (e) a description of any regulatory processes for identification¹⁶.

¹⁵ In respect to requirements relating to identification of taonga, it should be noted that Ngāi Tahu regard all indigenous species as taonga.

¹⁶ National Planning Standards. 7: District-wide Matters Standard, clause 17.

3.4 Ngāi Tahu Claims Settlement Act 1998

The Ngāi Tahu Claims Settlement Act 1998 (NTCSA) recognises a number of Statutory Acknowledgement Areas as having significant cultural, spiritual, historic and traditional associations for Ngāi Tahu. Section 208 of the NTCSA and 95B of the RMA recognise the interests of Ngāi Tahu in statutory acknowledgement areas in regard to notification of resource consent applications and identification of affected parties in regard to activities that may affect land in these areas.

Statutory acknowledgements recognised in the Timaru District are:

- Ōrakipooa Wetland (Schedule 49 NTCSA); and
- Rangitata River (Schedule 55 NTCSA).

The NTCSA also identifies two nohoaka adjacent to the Pareora River just outside the Timaru District boundary. Ngāi Tahu whānui have rights to access and occupy these areas for a seasonal period to undertake mahika kai activities. Although the identified sites are not themselves in the Timaru District, there is potential for their values to be affected by activities in the wider area.

It is important to note that recognition of these areas in the NTCSA does not imply that these are the only areas of significance to mana whenua, nor does it restrict the way in which the District Plan may recognise and provide for the relationship of mana whenua to these and other significant areas.

3.5 Fisheries (South Island Customary Fishing) Regulations 1999

Mātaitai reserves can be declared under the Fisheries (South Island Customary Fishing) Regulations 1999 on application by tangata whenua. A mātaitai identifies an area that is a place of importance for customary food gathering and allows for the area to be managed by tangata tiaki/kaitiaki nominated by the tangata whenua.

Once a mātaitai reserve is established, commercial fishing is not allowed unless recommended by the tangata tiaki/kaitiaki. A tangata tiaki/kaitiaki can recommend bylaws to assist with the sustainable management of fisheries resources in the mātaitai. These bylaws must be approved by the Minister of Fisheries and must apply generally to all individuals.

Mātaitai reserves in and adjacent to the Timaru District are:

- Opihi Mātaitai Reserve, declared in 2014 (Notice L2014/234). This is a freshwater mātaitai. It extends from the Opihi Lagoon up the Opihi River to a point to the south of Pearse Road, and includes the adjoining creeks, streams and tributaries of the Opihi River.
- Waitarakao Mātaitai, declared in 2014 (Notice L2014/236). The Waitarakao Mātaitai Reserve includes fresh and estuarine waters in the Waitarakao/Washdyke Lagoon, all streams and tributaries east of the railway line that flow into the lagoon, and the Seadown Drain.
- Tuhawaiki Mātaitai, declared in 2016 (Notice L2016/149). This includes an area of coastal waters from Ōtipua/ Saltwater Creek to the mouth of the Pureora/ Pareora River.
- Te Ahi Tarakihi Mātaitai, declared in 2016 (Notice L2016/151). This includes coastal waters from near the southern end of Waitarakao/ Washdyke Lagoon to the Caroline Bay Wharf.

3.6 Canterbury Regional Policy Statement 2013

A district plan must give effect to any regional policy statement (RMA section 75(3)(c)). Chapter 4 of the Canterbury Regional Policy Statement 2013 (CRPS) includes tools, methods and processes to give effect to the requirements of RMA sections 6(e), 7(a) and 8. These include an expectation that territorial authorities will include in district plans:

- provisions for the relationship between Ngāi Tahu, their culture and traditions, and their ancestral lands, water, sites, wāhi tapu and other taoka (CRPS 4.3.15); and
- methods for the protection of Ngāi Tahu ancestral lands, water, sites, wāhi tapu and other taoka (CRPS 4.3.16).

3.7 Canterbury Land and Water Regional Plan - Proposed Plan Change 7

A district plan must not be inconsistent with a regional plan for any matter within the functions of the regional council under section 30(1) of the RMA, and must have regard to any proposed regional plan in relation to matters for which the regional council has primary responsibility (RMA sections 74(2)(a)(ii) and 75(4)(b)).

Proposed Plan Change 7 (PC7) to the Canterbury Land and Water Regional Plan (CLWRP), in Part B, sets out proposed changes to objectives, policies and rules for the part of the region between the Rangitata River and the Pareora River, including the whole of Timaru District. PC7 includes new provisions in Chapter 14 of the CLWRP to protect sites of cultural importance (including wāhi tapu, wāhi taoka, nohoaka, rock art sites and wai puna (springs)) from the effects of the use of land for farming, the take and use of water and the discharge of contaminants. It identifies specific management areas or zones to protect rock art sites and the Opihi and Waitarakao mātaihai reserves.

These provisions were made effective at the date of notification (13 September 2018) but submissions have not yet been heard.

3.8 Iwi management plans

Relevant iwi planning documents must also be taken into account in preparation of a district plan.

Te Whakatau Kaupapa (TWK) is a resource management strategy for the Canterbury region that was published by Ngāi Tahu in 1990. This document is described by its authors as a statement of Ngāi Tahu beliefs and values which should be taken into account in preparation and change of resource management plans. *Te Whakatau Kaupapa* describes all Māori Reserve land in the region and includes maps showing the location of recorded archaeological sites (TWK Appendix B and Appendix C) as well as 'silent file' areas indicating the location of other wāhi tapu sites (TWK Appendix A). The introduction stresses that these do not represent an exhaustive list of sites that are of historical and cultural importance to Ngāi Tahu.

Te Whakatau Kaupapa discusses resource management issues and sets out policies on key issues. Although these policies reflect the statutory environment at the time of publication (which pre-dates enactment of the RMA and the NTCSA), there are a number of policies relating to management of significant sites and areas that remain relevant. These policies seek:

- Consultation with Rūnanga on management practices that will impact on waterways in which they have beneficial rights (TWK p. 4-21, Policy 12);

- Recognition of the importance of wetlands and other areas as mahika kai, maintenance and enhancement of remaining productive mahika kai areas, and consultation with Rūnanga on the management of mahika kai resources (TWK p. 4-24, Policies 3, 4 and 6);
- Full statutory protection of urupā and guarantee of access for Ngāi Tahu to these sites (TWK p. 4-27, Policy 1), and the ability to subdivide urupā from larger lots (TWK pp. 4-27 to 4-28, Policy 3);
- Protection of all Ngāi Tahu archaeological sites, with authority reserved to mana whenua as to whether and how a site may be excavated, and recognition that an archaeological site may be affected by work nearby as well as on the site itself (TWK pp. 4-31 to 4-32, Policies 1-10);
- Protection from disturbance of rock art sites that are of exceptional traditional, spiritual or scientific interest (TWK p. 4-32, Policy 1);
- A requirement for approval of mana whenua for any development that physically impacts significant mauka (mountains and ranges) (TWK, p. 4-37, Policy 2).

In respect to the policies that seek a right of approval by mana whenua, we recognise that such “third party” approvals cannot be provided for in a district plan. However, it would be appropriate to interpret these policies as seeking, as a minimum, a right to provide input to decision-making by way of affected party status and notification requirements.

The Iwi Management Plan of Kāti Huirapa for the Area Rakaia to Waitaki (IMP) was published in 1992. This document has a strong focus on protection and restoration of mahika kai, and is primarily directed at matters within the jurisdiction of the regional council. However the IMP also advocates for the following matters that are relevant to management of significant sites and areas in the district plan¹⁷:

- Breeding areas for fish, birds and other species in waterways should not be disturbed;
- Corridors of undisturbed vegetation should be maintained along all rivers, and between rivers and any areas of indigenous vegetation or habitats of indigenous species, to maintain seasonal migration and movement of birds and other species;
- Existing wetlands should be restored;
- Protection and restoration of natural habitats should be encouraged;
- There should be no burning or clearance of indigenous vegetation;
- High altitude slopes and peaks should be kept free of grazing animals and should not be scarred by tracks and roads;
- Access to mahika kai adjacent to Māori Reserves should be maintained to enable exercise of traditional rights and customary uses;
- Any proposal to disturb ground where there was or is traditional and customary use of ancestral lands should be referred to mana whenua first, and if any bones or artefacts are disturbed, the Rūnanga should be contacted and tikanga Māori observed.

The IMP includes maps identifying sites for protection and restoration of mahika kai.

An updated and expanded iwi management plan for the Kāti Huirapa rohe is currently being completed.

¹⁷ Many of these are also relevant more broadly to management of waterbodies, wetlands, indigenous vegetation and habitats of indigenous species.

4. Sites and areas significant to Kāti Huirapa in Timaru District

4.1 Methodology for identification of sites

Kāti Huirapa worked and travelled extensively across South Canterbury and, as a result, they have historical and cultural connections with land and waterways throughout the Timaru District. The identification of sites and areas for inclusion in the District Plan does not therefore represent all the areas in which RMA sections 6(e), 7(a) and 8 need to be considered. Rather, the identification process has focused on mapping areas that are recognised by the hapū as being of particularly high significance.

The identification process was carried out by AECL's four cultural consultants: Tewera King (Upokorūnanga o Arowhenua), John Henry (Chair, Te Rūnanga o Arowhenua), Karl Russell and Michael McMillan. Dr Gail Tipa helped facilitate the process and contributed to documenting values and threats. Sandra McIntyre, AECL's planning consultant, provided assistance and input in regard to the RMA and district plan context and related planning considerations.

Significant areas were identified by the cultural consultants on a 1:20,000 aerial photograph map base, drawing on their in-depth knowledge and understanding of whakapapa and cultural tradition, and on reference to existing documented or mapped information. Documented map layers referred to included:

- Kahurumanu Ngāi Tahu Cultural Mapping Project. This extensive project, undertaken in consultation with papatipu rūnanga, has mapped and documented Ngāi Tahu associations with areas across the Ngāi Tahu rohe. It includes information about the whakapapa and use of the various areas, as well as traditional place names. We have drawn on both the publicly available layer and from underlying layers with availability restricted to papatipu rūnanga;
- Te Whakatau Kaupapa maps of recorded archaeological sites and silent files;
- The Ngāi Tahu Claims Settlement Act 1998 - areas and sites with statutory recognition in the NTCSA, including Statutory Acknowledgement Areas, nohoaka and place names;
- Mātaitai declared under the Fisheries (South Island Customary Fishing) Regulations 1999;
- Rock art management area map layer developed by Te Rūnanga o Ngāi Tahu and the Rock Art Trust and included in Proposed Plan Change 7 to the CLWRP;
- Wai puna (springs) map layer developed by Kelly Ratana (NIWA) working with members of the Arowhenua Mātaitai Komiti;
- Māori Reserves and fishing easements.

4.2 Identification approach

Identification of significant sites to Maori in district plans has often, in the past, focused on known archaeological sites (see Section 5.2 of this report for examples and discussion of district plan approaches).

Archaeological remains, in the form of rock shelters, heat-shattered rock, middens, and artefacts are observed across South Canterbury. Sites that have been excavated reveal a variety of activities taking place, covering the whole spectrum of daily life from food preparation, to tool making and weaving.

They are a valuable source of information on the lives of tūpuna – the resources they used, the implements they used as part of their everyday lives, and the extent of their travels. However they represent only glimpses into a way of life, rather than the use of and relationship to the broader landscape.

To appropriately reflect the depth and breadth of this relationship, the approach we have taken is to identify areas of association, referred to as wāhi tūpuna, rather than discrete sites. The term “wāhi tūpuna” is used by Kāti Huirapa to describe an area with significant associations to cultural traditions, history or identity. Typically, wāhi tūpuna encompass multiple related sites with connections to cultural beliefs, values and uses. Table 2 describes the range of sites and values that may be found within wāhi tūpuna.

Table 2: Sites and taoka found in wāhi tūpuna

Site/ taoka	Meaning	Description
Ara tawhito	Trails	Ngai Tahu made seasonal journeys inland to gather resources. Whanau followed trails along river valleys. Being able to retrace the footsteps of ancestors is a key strategy in maintaining a mahika kai based culture.
Awa	Rivers and streams	<p>Specific freshwater sources are valued because of their status or usage. Values (both tangible and intangible) associated with specific freshwater resources include: the role of specific resources in creation stories, the role of freshwater in historic accounts, the proximity of settlements and other historic sites, the value of the freshwater body as a site of tribal identity, the value of the resource as a mahika kai, the use of waterways as access or transport routes, and their capacity to sustain future use.</p> <p>Waters can be classed as:</p> <ol style="list-style-type: none"> 1. Wai taoka (treasured waters); or 2. Wai tapu (sacred waters). A higher standard of protection, and often absolute protection, is to be afforded waters classified as wai tapu. <p>Kati Huirapa have designated most waterways in their takiwa as wai taoka. The Pureora/ Pareora and Awarua Rivers are classified as wai tapu.</p>
Fishing easements		<p>Fishing was and is an activity of cultural, social and economic significance. Rights to fishing areas were based on the same criteria as those to land and its resources. These were not general rights that were open to all. The right to control water-based and particularly sea-based resources is called mana moana and includes all the rights, interests and responsibilities of mana whenua as described in the draft Manawhenua district plan chapter.</p> <p>Fishing easements were part of the promises made in Kamps Deed in 1848 which promised Kāti Huirapa that their mahika kai would be set aside for them for their descendants. Easements are sections of land sited near waterways, lagoons and estuaries that allowed Kāti Huirapa to use them as camp sites from which they fished.</p>

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Site/ taoka	Meaning	Description
Ingoa wāhi	Place names	Place names describe the cultural context. They remain as a testament to Kāti Huirapa travel and occupation across South Canterbury. The majority of features in the Timaru district have names attached by Kāti Huirapa. Many place names also describe the characteristics of waterbodies or adjacent riparian and terrestrial environments.
Kāika	Settlements	<p>Manawhenua status was secured through continued occupation of coastal areas and a pattern of continual use of a network of inland sites (ahi kaa). The principle of ahi kaa meant that Kāti Huirapa “fires” had to be kept burning on the land.</p> <p>Types of settlements found in the Timaru District, as identified in H.K Taiaroa manuscript and map prepared 1879/80 and Williams (2003) included:</p> <ol style="list-style-type: none"> 1. <i>Kāika mahika kai</i>. These were occasional camping places, which were not maintained continuously; 2. <i>Kāika nohoaka</i>. These were regular seasonal camping places, probably with rudimentary dwellings which would be maintained at each visit; 3. <i>Kāika nohoaka tuturu</i>. These were semi-permanent settlements, the most important of which were associated with urupā, thus committing the people to continuing residence. Some kāika nohoaka tuturu also had gardens, and/or tūāhu; 4. <i>Pā tuwatawata</i> or palisaded forts were always associated with urupā. These were settlements where the people spent quite some time, and where the old and the very young would have wintered over. The majority had gardens and tūāhu.
Kōhatu	Rock formations	<p>There are a diversity of rock formations across the Timaru district. Limestone is a feature.</p> <p>The limestone outcrops not only provided shelter and canvasses for artwork; they were a source other raw materials utilized by tupuna, including fossil dentalium shells, used in the manufacture of reels and tubes for necklaces.</p>

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Site/ taoka	Meaning	Description
Mahika kai	Food/resource gathering sites	The abundance and availability of resources determines the wellbeing of whanau and hapū. It therefore affects their mana. Because of its significance to Kāti Huirapa it was one of the taoka reserved from the land sales in 1848. Maintaining the rights to access and use resources is a priority for Kāti Huirapa.
Māori reserve lands		To Kāti Huirapa land confers dignity and ranks and enables manaakitanga. It is a resting place for the dead and a spiritual base and a heritage. Land also establishes personal and tribal identity, is a symbol of social stability and important for emotional and spiritual strength.
Marae		Marae serve important social, cultural and spiritual purposes. The marae is the focal point of Kāti Huirapa, the hapū that possesses turangawaewae. It is the place for whanau to meet and discuss matters concerning whanau life and rangatiratanga.
Māra kai	Food gardens	Māra literally means below the ground, so māra kai means food from below the ground. Food gardens are a rich part of Kāti Huirapa history. Gardening was an essential part of daily life alongside fishing, hunting and collecting wild foods for survival.
Mauka	Mountains	All mauka standing on Te Waka o Aoraki are important. Mauka play an important role in the beliefs of Kati Huirapa, firstly as gateways to the atua (deities) and secondly as the gatherers of the tears of Rakinui (Sky Father) which in turn nourish Papatuanuku.
Ngahere	Native forest and shrubland	Hundreds of years ago most of Canterbury was covered in forest. Today, there are only isolated stands of indigenous vegetation, such as Peel Forest. These remaining areas serve a vital role providing habitats for taoka species.
Pā	Fortified settlements/ habitations	<i>See kaika discussed above.</i>
Rongoā	Medicine	Kāti Huirapa used a range of traditional methods to deal with illness. Plants such as kawakawa, harakeke (flax), kōwhai and mānuka were all important for healing, and so was a belief in the spiritual causes of

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Site/ taoka	Meaning	Description
		illness. Today rongoā – Māori medicine – is seeing a resurgence of interest. Retaining healthy populations of species that are used for healing is important for practitioners of rongoā Maori.
Repo raupō	Wetlands	This is a generic term given to wetlands and swamps. A diversity of wetlands, rivers, springs, pools, riffles and riparian margins, and vegetative cover were historically present across South Canterbury. Wetlands sustained a range of taoka species.
Taoka species		More than thirty food species were gathered from across South Canterbury. All these species, as well as other indigenous species used for rongoa (medicine), raranga (weaving) and other purposes, were regarded as taoka by Kāti Huirapa. While many of these are recognised as taoka species in Schedule 97 of the NTCSA, that schedule should not be regarded as a full list.
Tauraka waka	Canoe landing sites	These are places where Kāti Huirapa beached their waka. There are multiple sites along the South Canterbury coast and in estuaries and hāpua.
Tūāhu	Shrine / altar	Tūāhu or altars played an important part in traditional Kāti Huirapa tikaka. Tūāhu could be a specifically arranged area within a pā or settlement or a physical feature in the environment.
Tuhituhi o neherā	Rock drawings	Tuhituhi o neherā are of particular significance to the kaitiaki runaka of South Canterbury. South Canterbury has New Zealand’s greatest density and number of rock art sites. Images and patterns were drawn on limestone overhangs in charcoal and red ochre. Several hundred sites are found in the Timaru District. Sites are often part of a significant cultural landscape that could include mahika kai, nohoaka and be located on known ara tawhito.
Umu and umu ti	Earth ovens	South Canterbury is renowned for the kauru or carbohydrate that was produced from ti kouka (cabbage tree). The landscape is dotted with umu-ti, the large earth ovens that were used for kauru production. In some sites multiple umu-ti are found in close proximity.
Urupā	Burial sites	Urupā are typically associated with the more permanent living settlements. They are significant wāhi tapu as they represent the resting place of tūpuna. Whanau are not always prepared to disclose the location of urupā.

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Site/ taoka	Meaning	Description
Wāhi pakanga	Battle sites	These are sites where battles took place between iwi, hapū and whanau. The sites are wāhi tapu because of the blood that has been shed upon it and the likelihood that some who died during the battle will have been buried nearby. In the absence of a known urupā, the site is treated with the same reverence as if it were an urupā.
Wāhi paripari	Cliff areas	Some of the catchments of South Canterbury are characterised by gorges e.g. Opihi Gorge, the chasm in the Haehae Te Moana or the Te Ana A Wai (Tengawai) gorge. Such features add to the rich diversity of the region's waterbodies.
Wāhi raranga	Weaving resources	This type of site is similar to mahika kai but is valued as a source of weaving materials. Often it is a stand of harakeke but in the case of South Canterbury is likely to include ti kouka (cabbage trees).
Wāhi tapuke	Sites of buried taoka	Kāti Huirapa have a number of sites where taoka have been buried.
Wāhi tohu	Landscape markers	These are features of the landscape that are held in the memory maps of whanau. They mark trails, fishing areas, and can be used to navigate inland and far out to sea.
Wai māori	Freshwater resources	Water is held in the highest regard because the wellbeing of life is reliant on water. Traditionally water was the centre of all activity. For this reason settlements were located beside or close to water.
Wai mātaimitai		Wai mātaimitai refers to the water in estuaries, lagoons and river mouths where fresh and salt water mix, and also includes the adjacent coastal swamps. All wai mātaimitai are important to Kāti Huirapa. With the abundance of taoka species that they sustain they were often the centre of valued cultural landscapes that could also include settlements and tauraka waka.
Wai puna	Springs	Wai puna have significant value to Kāti Huirapa. Wai puna are regarded by some whānau and hapū as a very pure form of wai. Some wai puna are associated with special uses such as ceremonies of wai ora (blessings) or wai tohi (baptisms); some have important associations with atua (deities) and tupuna (ancestors) and are integral to the whakapapa of mana whenua with the waters of South Canterbury. They

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Site/ taoka	Meaning	Description
		are also valued for their role in providing reliable inputs to rivers and streams and in sustaining kāika and taoka species.

Within wāhi tūpuna, some smaller areas have been identified because they have highly significant values that Kāti Huirapa consider require special protection. These are categorised as:

- Wāhi taoka – places that are treasured due to their high intrinsic values and their role in maintaining a balanced and robust ecosystem, sustaining quality of life and providing for the needs of present and future generations. Examples include repo raupō, wai puna and mahika kai; and/or
- Wāhi tapu - sacred sites or areas held in reverence according to whakapapa. They may be associated with tāngata whenua creation stories, particular events or ceremonies, or valued resources, and include sites such as urupā, pā, tuhituhi o neherā and tauraka waka.

Significant waterways are also separately identified, and are similarly categorised as wai taoka or wai tapu.

To accompany the maps, a schedule of identified sites and areas has been compiled. This includes a brief description of the location and values of each identified area, and is attached as Appendix 1.

5. Management of significant sites and areas in the District Plan

5.1 Desired outcomes

Overarching outcomes

Providing for a relationship with an area necessarily requires that an ongoing connection with that area is maintained. The direction in the NZCPS, NPS-FM and Draft NPSIB recognises this by requiring involvement of iwi and hapū in identification of valued sites and areas and decision-making relating to these areas, and through reflection of tangata whenua values and interests in management of the areas.

The relationship of Kāti Huirapa with their significant places endures over time, is continuing and is not dependent on the tenure of the land. Kāti Huirapa consider that the relationship can only be provided for, as a minimum, by:

- A. The ability to provide timely input to decision-making about activities that could affect the areas and their values;
- B. An ongoing ability to access and use resources in accordance with tikanga;
- C. Recognition of the connections across and between the areas; and
- D. Ensuring that the values underlying the connection with the area are protected and maintained.

Achieving these overarching outcomes would support the ability for mana whenua to exercise kaitiakitanga in respect to their taoka, and would acknowledge the Treaty principles of rangatiratanga and active protection.

Specific management outcomes

Within the overarching outcomes above, a set of specific outcomes has also been identified to guide management of activities that could affect the values of the significant sites and areas. These outcomes reflect the areas of management focus that Kāti Huirapa consider are important to protect and maintain the values of the sites and areas. The desired management outcomes are described below.

(a) Retention of connections to whakapapa, history and cultural tradition: The shape of landforms and waterbodies, and the continuing presence of vegetation types associated with traditional resource use, provide visible reminders of mana whenua associations with wāhi tūpuna. Loss of these reminders by modification of landscapes, waterbodies and vegetation patterns can contribute, over time, to a loss in the connection with whakapapa, history and cultural traditions. Similarly, use of traditional place names provides an important continuing link to the history and traditions associated with the area.

(b) Protection of mauri and intangible values: The quality and amenity of the environment in wāhi tūpuna affects the mauri of these areas and the wellbeing of whānui in connecting with the areas. Degradation of waterbodies, loss of landscape quality, proximity of offensive or disruptive activities and encroachment of weeds, pests, rubbish and other contaminants indicate a lack of respect for tūpuna, and also detract from the experience of whānui visiting the area to undertake cultural practices. This is particularly important in waterbodies, wāhi taoka and wāhi tapu. It is also important that removal and disposal of materials (including earth and vegetation) from wāhi tapu is carried out in accordance with tikanga.

(c) Maintenance or enhancement of access of whānui for customary use/ cultural purposes: The ability of whānui to access wahi tapu and wahi taoka to undertake cultural practices is important to sustaining the wellbeing and cultural identity of Kāti Huirapa. Both physical barriers to access and the presence of incompatible activities can impede this.

(d) Protection of site integrity: The integrity of significant sites and areas can be adversely affected by physical disturbance of the area or encroachment of incompatible activities. It can also be affected by disruption to the physical and natural environment that supports the values of the area. Examples of such disruption include clearance of vegetation or land drainage that alters the environment supporting mahika kai or taoka species. Changes in the groundwater and soil water environment in the vicinity of rock art sites are a particular concern, as a change in the amount or quality of groundwater can affect the integrity of the limestone supporting the images, as well as degrading the images directly.

(e) Sustainability of ecosystems supporting taoka species and mahika kai resources: The range, scale and quality of mahika kai resources have declined dramatically over the last 150 years due to clearance of vegetation and modification of the land and waterbodies supporting these resources. These activities have had similar impacts on the habitats of taoka species. In light of this loss, Kati Huirapa consider it is crucial that remaining mahika kai and indigenous ecosystems are sustained and enhanced to ensure they are not lost to future generations.

5.2 Threats and management needs

In parallel with the process of identifying significant sites and areas, perceived threats to the values of the areas were also discussed and documented. These threats relate to the effects of land use activities on one or more management outcomes described above.

Table 3 summarises the threats to achieving these outcomes and methods recommended by Kāti Huirapa to manage the threats. A more detailed breakdown is included as Appendix 2.

Table 3: Summary of threats and management needs for significant sites and areas

Threat	Outcome affected	Site category	Preferred management approach
Modification of landscape/ landforms	Retention of connections to whakapapa and cultural tradition	Wāhi tūpuna Wāhi tapu	Avoid landscape modification by earthworks and large structures
Loss of visibility of cultural landmarks	Retention of connections to whakapapa and cultural tradition	Wāhi tūpuna	Avoid obstruction of landmarks by large structures
Loss of natural landscape quality	Protection of mauri/ intangible values	Wāhi tūpuna Wāhi tapu Wāhi taoka Wai tapu Wai taoka	Require or encourage appropriate indigenous planting as part of developments in or adjoining sites Setbacks of structures and outdoor storage of plant, machinery and materials from wāhi tapu and wāhi taoka
Fragmentation	Retention of connections to whakapapa and cultural tradition	Wāhi tūpuna	Subdivision design consideration
Barriers to access	Access of whānui for customary use/ cultural purposes	Wāhi tapu Wāhi taoka Wai tapu Wai taoka	Subdivision design consideration Esplanade provisions Location of structures
Modification of waterbodies	Retention of connections to whakapapa and cultural tradition Protection of mauri/ intangible values	Wai tapu Wai taoka	Avoid loss of natural character and impacts of land use and development on waterbody
Reclamation and infilling of waterbodies and wetlands	Sustainability of ecosystems supporting taoka species and mahika kai resources	Wāhi tūpuna	Restrict earthworks

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Threat	Outcome affected	Site category	Preferred management approach
		Wāhi taoka Wai tapu Wai taoka	
Loss of connection between springs and waterbodies	Retention of connections to whakapapa and cultural tradition	Wāhi tūpuna Wāhi tapu Wāhi taoka Wai tapu Wai taoka	Avoid modification of springs, flow path between spring and waterbody. stream channels, flood paths, groundwater recharge areas, springheads
Land drainage and piping of waterways	Protection of site integrity	Wāhi tūpuna Wāhi taoka Wai tapu Wai taoka	Avoid earthworks for new land drainage Encourage restoration of wetland areas and springs Avoid piping of waterways
Reduction in stream flow through: - blockage/ disruption of natural overland flow paths - afforestation	Protection of mauri/ intangible values	Wai tapu Wai taoka	Control location of earthworks and structures Possibility of control on forestry?
Modification of groundwater and soil water environment	Protection of integrity of rock art sites Sustainability of ecosystems supporting taoka species and mahika kai resources	Tuhituhi o neherā Wāhi taoka	Setback for use of irrigation Avoid earthworks for new land drainage Stormwater management Restrict afforestation?
Reduction in water quality	Protection of mauri/ intangible values	Wāhi tūpuna Wai tapu	Management of stormwater/ sediment/ waste

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Threat	Outcome affected	Site category	Preferred management approach
		Wai taoka	
Contaminants entering land	Protection of mauri/ intangible values	Wai tapu Wai taoka Wāhi tapu Wāhi taoka	Consideration for development/ use on adjoining sites and near stormwater systems
Inappropriate disposal of material removed from site	Protection of mauri/ intangible values	Wāhi tapu	Standard restricting removal and disposal of earthworks and vegetation, and cleaning of machinery
Rubbish	Protection of mauri/ intangible values	Wāhi tapu Wāhi taoka Wai tapu Wai taoka	Avoid location of waste disposal facilities in close proximity Setback for stored equipment and materials
Noise	Protection of mauri/ intangible values	Wāhi tapu Wāhi taoka	Noise limits
Proximity of offensive or incompatible activities	Protection of mauri/ intangible values Access of whānui for customary use/ cultural purposes	Wai tapu Wai taoka Wāhi tapu Wāhi taoka	Setback for specified activities – waste disposal facilities, waste/ wastewater treatment facilities, hazardous substances, temporary events
Encroachment of development	Protection of site integrity Sustainability of ecosystems supporting taoka species and mahika kai resources	Wai tapu Wai taoka Wāhi tapu Wāhi taoka	Setbacks to limit activities in close proximity to wāhi tapu and wāhi taoka/mahika kai sites - large structures, outdoor storage of plant and machinery, waste treatment, intensive farming, mining and quarrying, offensive/ hazardous industries Require or encourage appropriate indigenous planting along boundary with habitat areas

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Threat	Outcome affected	Site category	Preferred management approach
			Setback of earthworks, structures and stored equipment and materials from waterbodies and habitat areas
Barriers to ability for inward migration of natural systems (in consequence of coastal erosion/ sea level change)	Sustainability of ecosystems supporting taoka species and mahika kai resources	Wai tapu Wai taoka Wāhi tapu Wāhi taoka	Setback for earthworks and structures
Blockage of river openings to sea through reduction in water flow or sedimentation	Sustainability of ecosystems supporting taoka species and mahika kai resources	Wai tapu Wai taoka Wāhi tapu Wāhi taoka	Consideration for effects of earthworks
Establishment of hard boundaries between land and water	Sustainability of ecosystems supporting taoka species and mahika kai resources	Wai tapu Wai taoka Wāhi tapu Wāhi taoka	Require or encourage appropriate indigenous planting along boundary with waterbodies Waterbody setback for structures and hard surfaces
Land use intensification	Protection of site integrity	Wai tapu Wai taoka Wāhi tapu Wāhi taoka	Restrict intensive pastoral farming in proximity to these categories of sites
Disturbance by earthworks	Protection of site integrity	Wāhi tūpuna Wai tapu Wai taoka Wāhi tapu Wāhi taoka	Restrict scale of earthworks in all identified sites Avoid earthworks in wāhi tapu and wāhi taoka sites Accidental discovery protocol throughout the district Require cultural assessment and earthworks management plan as part of subdivision proposal

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Threat	Outcome affected	Site category	Preferred management approach
Disturbance by natural hazards and by hazard mitigation works	Protection of site integrity	Wāhi tapu Wāhi taoka	Manage effects of nearby activities on natural hazard risk Require cultural impact assessment for hazard mitigation works proposals
Indigenous vegetation clearance and introduction of exotic vegetation	Retention of connections to whakapapa and cultural tradition Protection of site integrity Sustainability of ecosystems supporting taoka species and mahika kai resources	Wāhi tūpuna Wai tapu Wai taoka Wāhi tapu Wāhi taoka	Avoid removal of indigenous vegetation Avoid planting of pest plant species In riparian and wetland areas, encourage planting of indigenous rather than exotic species Control burning of vegetation
Weed and pest encroachment	Protection of mauri/ intangible values Sustainability of ecosystems supporting taoka species and mahika kai resources	Wai tapu Wai taoka Wāhi tapu Wāhi taoka	Require or encourage appropriate indigenous planting along boundary with habitat areas Setback of earthworks, structures and stored equipment and materials from waterbodies and habitat areas
Removal of riparian vegetation	Sustainability of ecosystems supporting taoka species and mahika kai resources	Wai tapu Wai taoka	Restrict removal of riparian vegetation
Dislocation of name and its association to land	Retention of connections to whakapapa and cultural tradition	Wāhi tūpuna	Use appropriate place names
Emissions to air of contaminants and dust	Protection of mauri/ intangible values Sustainability of ecosystems supporting taoka species and mahika kai resources	Wai tapu Wai taoka Wāhi tapu Wāhi taoka	Setbacks for earthworks and boundary planting suggested for other purposes would also limit transfer of dust and some contaminants
Disturbance of birds by night lighting	Sustainability of ecosystems supporting taoka species and mahika kai resources	Wāhi tapu Wāhi taoka	Restrict external lighting near habitat areas

5.3 Management approaches taken in existing district plans

Operative Timaru District Plan

The operative Timaru District Plan does not identify any specific sites or areas of significance to Kāti Huirapa. Objectives and policies refer to protection of cultural and traditional values associated with some areas¹⁸, or providing for access to mahika kai and other areas with traditional or cultural value¹⁹, but the methods identified for implementing the policies are limited to consultation with Kāti Huirapa on resource consent applications (and, in the case of esplanade provisions, the use of access strips to enable access). There is no clear information in the Plan to assist the Council or applicants to determine whether consultation should occur on any specific application.

Recorded archaeological sites are identified on the planning maps, but there is no accompanying listing to provide information about what types of sites these are, and provision for management of these sites is limited to a note referring to requirements in the former Historic Places Act.

Apart from mapping of recorded archaeological sites (without any accompanying site descriptions or identifiers), the operative Plan does not include any identification of sites of significance to Kāti Huirapa. There are no rules relating to protection of archaeological sites; instead, a note refers to the provisions of the former Historic Places Act 1993²⁰.

District plans in neighbouring districts

The current district plans of Waimate, Mackenzie and Ashburton districts share a similar approach to sites or areas of significance to Kāti Huirapa. This approach, which is described in the chapter addressing tangata whenua values in each district plan, relies primarily on consultation with papatipu rūnanga rather than identification of sites.

The reasons given in the district plans for taking this approach are:

- difficulty in accurately defining the location of sites;
- the imprecise nature of much of the information regarding these resources; and
- mana whenua sensitivity about disclosure of the location of important sites.

The Ashburton District Plan describes a clear process for implementing the approach. This includes:

- including a requirement, in the Council's consent application form, for applicants to determine whether or not their proposal will adversely affect Maori cultural, spiritual or traditional values; and
- regular meetings between Council staff and Rūnanga representatives to review resource consent proposals²¹.

¹⁸ Part B, Section 2 Natural Environment: Issue 1, Policy 2 and Policy 13; Issue 4, Policy 1; Part B Section 10 Heritage Values: Policies 4 and 5; Rural Zone Policies 1.3.3 and 1.7.3(1)-(3).

¹⁹ Part B, Section 2 Natural Environment: Issue 2, Objective 1 and Policy 1.

²⁰ These provisions have been carried into the Heritage New Zealand Pouhere Taoka Act 2014.

²¹ Ashburton District Plan: Section 2 – Takata Whenua Values, Section 2.5.

Implementation methods in the other two district plans are less clear.

The Waimate and Mackenzie District Plans also include provision in their Heritage Protection chapter for inclusion of wāhi tapu in the schedule of heritage places, with accompanying rules requiring consent for alteration of these sites²², but no sites have been included in the Mackenzie District Plan, and only four sites in the Waimate District Plan²³.

Other recent district plans

We have reviewed recent second generation district plans within the Ngāi Tahu takiwā close to Timaru District, as well as a selection of other recent district plans that illustrate the range of approaches being taken. Recent plans can be broadly divided into three groups:

1. Those that identify smaller discrete sites and impose strong controls on activities in these areas;
2. Those that identify wider wāhi tūpuna/ cultural landscapes that contain multiple sites and values. In these landscapes, plans generally regulate a smaller range of activities and/or restrict the scope of control; and
3. Those that include a layered approach with two or more tiers of controls reflecting different types of area identified.

Most of the plans also recognise that the areas valued by mana whenua are not limited to those identified.

Table 4 summarises examples of these approaches.

²² Waimate District Plan: Section 8 – Objective 1, Heritage Items Schedule and Rule 3.1; Mackenzie District Plan: Section 11 – Objective 1 and Rule 5.

²³ These are an urupā and three rock art sites.

Table 4: Approaches to significant sites and areas in recent district plans

Identification type	District Plan	Mapping and site/area information	Treatment of activities
Discrete sites	Auckland ²⁴	Sites are aligned to cadastral boundaries. The schedule includes brief descriptions for some sites.	Subdivision, new structures, most earthworks and new infrastructure are discretionary activities.
	New Plymouth ²⁵	The majority of sites are aligned to cadastral boundaries. If the site extent has not been verified, it is defined by an area with a 200m radius from a central point. The schedule lists the site value (e.g. urupā, mahika kai, pā site).	Subdivision, most earthworks and land disturbance, and new structures or additions to existing structures (including for network utilities) are discretionary activities on and within 50 metres of the site.
	Porirua (draft) ²⁶	Sites are mapped as a single point, although some descriptions of the site type in the appendix indicate that they are broader than this (e.g. <i>All land within Lot 1 DP 8107 that is west of the Transmission Gully Motorway Designation ...</i>). The appendix includes a statement of significance for each site. (Note: the Plan also refers to statutory acknowledgement areas and includes information about these in appendices. However the provisions for sites and areas of significance to Māori do not apply to these areas.)	Most earthworks on identified sites have controlled activity status, with control over the extent of earthworks and how they are undertaken and monitored. There will be no fee for consents required solely because of this rule. Subdivision, new infrastructure, new structures and extension of existing structures are restricted discretionary activities, and most other activities are discretionary.

²⁴ Auckland Unitary Plan (part operative): Section D21 – Sites and Areas of Significance to Mana Whenua Overlay and Schedule 12

²⁵ New Plymouth Proposed District Plan (notified in September 2019): SASM - Sites and Areas of Significance to Māori and Schedule 3

²⁶ Porirua Draft District Plan (released for feedback in September 2019): Sites and Areas of Significance to Māori and Appendix 6

Identification type	District Plan	Mapping and site/area information	Treatment of activities
Wāhi tūpuna	Queenstown Lakes ²⁷	Broad wāhi tūpuna boundaries are indicative rather than aligned to land boundaries. The schedule lists the site values (e.g. nohoaka, mahika kai, ara tawhito), names of traditional sites included in the area and threats to the area.	<p>Farm buildings, renewable energy activities, structures near water bodies and most earthworks are restricted discretionary activities. Subdivision that would be a restricted discretionary activity in the underlying zone becomes discretionary.</p> <p>Other activities listed as recognised threats are subject to discretionary or non-complying activity status as a result of other rules in the Proposed District Plan - for these activities effects on cultural values must be considered.</p>
	Dunedin ²⁸	Broad wāhi tūpuna boundaries are indicative rather than aligned to land boundaries. The appendix includes descriptions of the areas, and lists the values to be protected for each area and the principal threats to these values. The appendix notes that the lists of values and threats may not be exhaustive.	No change in activity status is triggered. Mana whenua will be considered an affected party and effects on cultural values must be considered where restricted discretionary, discretionary or non-complying status applies for other purposes. In some cases, this requirement applies in all wāhi tūpuna ²⁹ ; in others, including large scale earthworks and network utilities, it applies only where the activity has been specifically identified as a principal threat to that area.

²⁷ Queenstown Lakes Proposed District Plan Stage 3 (notified in 2019): Part 5 Chapter 39 – Wāhi Tūpuna. The period for further submissions on the provisions closed in February 2020.

²⁸ Proposed Dunedin City District Plan, Chapter 14, Appendix A4 and rules in other chapters regarding assessment of restricted discretionary, discretionary and non-complying activities. It is noted that some provisions are currently subject to appeal.

²⁹ These include cemeteries, crematoriums, landfills and mining, as well as activities that breach standards relating to water body and coastal setbacks, maximum height, vegetation clearance, sediment control and esplanade requirements.

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Identification type	District Plan	Mapping and site/area information	Treatment of activities
Layered approach	Waipa ³⁰	<p>Two categories of area are mapped:</p> <ul style="list-style-type: none"> • Discrete sites of cultural significance are identified as cultural heritage sites and mapped as a single point. Appendix N2 identifies the type of site (e.g. urupā, Māori Reserve, marae). • Broader cultural landscapes have boundaries that are indicative or that relate to mountains or waterways. Those cultural landscapes that relate to mountains to battle sites are distinguished from other cultural landscapes. Appendix N9 includes detailed descriptions of the significance of each cultural landscape area. 	<p>For cultural heritage sites, any development (including buildings, earthworks, driveways and wastewater treatment systems) is a restricted discretionary activity if it is within 20 metres of the identified site.</p> <p>In cultural landscapes that relate to battle sites and/or long occupations, new buildings, wastewater treatment and disposal systems and most earthworks have controlled activity status, with control reserved over the location of the activity. Other cultural landscapes do not trigger any resource consent requirements but cultural impacts must be assessed for any activity that requires consent due to another rule.</p>
	Christchurch ³¹	<p>Four categories of area are mapped:</p> <ul style="list-style-type: none"> • Wāhi tūpuna are broad areas with boundaries that are indicative rather than aligned to land boundaries. • Wāhi tapu/ wāhi taoka are smaller discrete areas within or outside wāhi tūpuna, with boundaries generally either related to physical features or defined by a circle around a central point. • Ngā wai are mapped along rivers, streams and the coastal marine area boundary. 	<p>In wāhi tapu/ wāhi taoka, activities including buildings, subdivision, earthworks, transmission lines and access tracks for utilities are restricted discretionary activities and applications will be notified to mana whenua.</p> <p>In other categories, no change in activity status is triggered. Mana whenua will be considered an affected party and effects on cultural values must be considered where restricted discretionary, discretionary or non-complying status applies for other purposes.</p>

³⁰ Waipa District Plan (operative 2017): Section 22 – Heritage and Archaeology, 22.3.5 and 22.4.1.1(l) and Appendix N2; Section 25 – Landscapes and Viewshafts, 25.1.6, 25.3.6, 25.4.1.2 and Appendix N9.

³¹ Christchurch District Plan: Chapter 9, Section 9.5. These provisions were made operative in 2017.

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Identification type	District Plan	Mapping and site/area information	Treatment of activities
		<ul style="list-style-type: none"> • Mahaanui Iwi Management Plan Silent Files and Kaitōrete Spit are also separately mapped. <p>Except for silent file areas, the schedule includes a brief description of values for each area.</p>	

5.4 Evaluation of management approaches against desired outcomes

The approaches described above vary in their ability to achieve the overarching outcomes sought by Kati Huirapa to sustain their relationship with their significant sites and areas.

(a) The ability to provide timely input to decision-making about activities that could affect the areas and their values

It is only possible to have confidence that opportunities will be provided for mana whenua to influence decisions about use of the significant areas if there is a clear and effective mechanism to trigger notification about land use proposals and to enable consultation on any concerns. Plans that rely solely on informal consultation processes, without any identification of significant areas, are least likely to be effective. Using this approach, appropriate notification to mana whenua of relevant proposals will be dependent on a good understanding of processing planners about the areas and activities that are likely to be of concern, a strong relationship with mana whenua and a consistent and timely process for providing notification. These conditions may be difficult to maintain over time in the face of changes in personnel and organisational processes.

A key reason given in plans for not identifying significant areas is to preserve the sensitivity of information held by mana whenua regarding the areas. However, lack of any identification increases the risk that mana whenua will not be alerted to proposals that could affect areas and values that are significant. Concerns about preserving the confidentiality of sensitive information should not be understated; however these concerns can be reduced by an approach that identifies broad wāhi tupuna rather than mapping individual sites. This provides a trigger for involvement of mana whenua while enabling them to choose how much information about an area they wish to reveal.

We consider that, to ensure mana whenua are able to provide appropriate input, clear alerts about the need to consult mana whenua must be built into plan rules and/or matters for discretion. All of the recent plans we reviewed provide for this by requiring consideration of cultural values when particular activities are proposed in (and sometimes near) identified sites and areas. The extent to which this is likely to be effective will depend on whether the requirement is applied to all the activities that may pose threats to the values of the areas, and also whether all appropriate areas have been clearly identified.

(b) An ongoing ability to access and use resources in accordance with tikanga

The plans reviewed generally address this outcome at a policy level. However, most do not clearly identify mechanisms by which access and use will be provided for. An exception to this is the Dunedin District Plan, which includes policies linking waterbody and coastal subdivision and setback requirements to the maintenance or enablement of access to areas with mahika kai values³².

We consider that the outcome is more likely to be achieved when a plan is clear about the mechanisms to be used to achieve it. The policies in the Dunedin District Plan are helpful in this respect. However we suggest that it would also be useful to address provision for access specifically in subdivision design considerations for land in and adjoining all identified significant sites and areas, and through esplanade requirements for wai taoka and wai tapu.

³² Dunedin District Plan, Policies 14.2.1.2 and 14.2.1.3.

(c) Recognition of the connections across and between the areas

As discussed in section 4.2 of this report, identification of only discrete sites is problematic as it does not recognise any connection between the sites to reflect the way in which tūpuna lived in, used and related to the wider area. This is a particularly important issue for Kāti Huirapa, as their traditional way of life involved seasonal movements to gather food and resources, rather than being concentrated in and around permanent settlements. We consider that management approaches that recognise broad wāhi tupuna rather than discrete sites will be more effective in achieving this outcome.

Because Kāti Huirapa travelled widely and made use of the whole environment of Timaru District, even provision for consideration of effects on the values of identified wāhi tupuna will not fully recognise the connections of mana whenua to land and resources across the district. We consider it is important that the district plan does not limit consideration of effects on cultural values to these areas. Activities of particular concern in the wider district include earthworks, clearance of indigenous vegetation, modification of wetlands and activities that have potential to degrade waterbodies (for example through sediment and contaminant runoff).

(d) Ensuring that the values underlying the connection with the area are protected and maintained

To provide for the relationship of mana whenua with their significant areas and taonga, it is not sufficient to enable consultation. The district plan must also include mechanisms to ensure that adverse effects on the values can be managed so that the relationship can be maintained and the values can be protected. The effectiveness of a plan in achieving this will depend on both the range of effects that are managed, and the strength of management imposed.

The recent plans we reviewed use either one or both of the following mechanisms to manage effects:

- Policies and matters of discretion that trigger assessment of effects when consent is required for other purposes;
- Rules that trigger consent requirements for specific activities.

Where management of effects relies on a consent requirement for another purpose, the effectiveness of that management is likely to depend on the degree to which the management approach for the activity aligns with cultural concerns. For example, there may be a relatively close alignment between controls to manage the natural character of riparian areas and controls that would be appropriate to manage effects on the cultural values of wai taonga. Conversely, an approach to management of earthworks that focuses on control of large scale earthworks is likely to be ineffective to manage the effects of disturbance of wāhi tapu.

Direct consent requirements for activities that pose threats to significant areas enable stronger management and have the potential to be the most effective planning mechanism to protect the values of these areas. However use of this approach over broad areas can only be justified, in terms of benefits and costs, if it is appropriately targeted to activities that are highly likely to result in adverse effects.

The layered approach adopted in some recent plans allows for the degree of management control to be tailored to the type of site or area and its significance or vulnerability to particular threats. We

consider this type of approach is most suited to striking the appropriate balance between effectiveness and efficiency in managing effects on significant cultural sites and areas.

5.5 Preferred approach

Taking into account the discussion in section 5.4 above, the approach preferred by Kāti Huirapa is a layered approach with the following characteristics:

- a) Identification of broad wāhi tūpuna areas would trigger consultation with mana whenua when resource consent is already needed for some other reason. In addition, activities that pose particularly serious threats may need to be subject to a different consent threshold or a more onerous activity status in these areas, as discussed below;
- b) Identification of particularly important or vulnerable areas as wāhi tapu, wāhi taoka, wai tapu and/or wai taoka would trigger resource consent (or a higher activity status) for a range of activities. It would also be appropriate, in some cases, to trigger esplanade provisions to enable access for customary harvest or other cultural practices;
- c) In the areas of the district not identified, ensure that policies and matters of discretion provide for consideration of effects on cultural values, particularly when consent is required for earthworks, clearance of indigenous vegetation, modification of wetlands and activities near waterbodies.

Section 5.2 describes the range of land use threats to sites and areas that are significant to Kāti Huirapa, and the preferred approach to manage these threats. Table 5 indicates how this might be implemented in the preferred layered approach, although we note that the details of implementation will need to be considered in the context of the particular rules and thresholds applying to the various activities.

Table 5: Preferred approach to management of key threats

Activity	Management approach		
	Wāhi tūpuna	Wāhi taoka/ wāhi tapu	Wai taoka/ wai tapu
Earthworks	Assessment when consent required; lower threshold for consent in some zones	Very low threshold for consent; consent for removal of earth/ materials	Consent for all
Structures	Assessment when consent required	Limits on location and scale	Consent for all
Indigenous vegetation clearance	Assessment when consent required; possibly lower threshold for consent	Consent for all (and for removal of any vegetation, not just indigenous)	Consent for all
Incompatible land uses (see	Consent where not already required;	Consent where not already required; setback requirement	Consent where not already required; setback

Activity	Management approach		
	Wāhi tūpuna	Wāhi taoka/ wāhi tapu	Wai taoka/ wai tapu
Table 3 for details)	possible higher activity status	around edges; possible higher activity status	requirement; possible higher activity status
Subdivision design	Assessment when consent required; possible higher activity status	Higher activity status; trigger for esplanade provisions	Higher activity status; trigger for esplanade provisions
Infrastructure	Assessment when consent required; possibly lower threshold for consent or higher activity status for some types of infrastructure	Lower threshold for consent; possible setback requirement and higher activity status for some types of infrastructure	Consent for all
Land drainage	Consent for all	Consent for all	Consent for all
Stormwater management	Activity standard	Activity standard	Activity standard
Noise	Assessment when consent required	Possible lower threshold for consent	Possible lower threshold for consent

Kāti Huirapa recognise that the ability to manage effects, particularly the effects of earthworks and structures, needs to be balanced against the reasonable expectation of people to be able to undertake the activities provided for in the underlying zone. This poses a particular difficulty where identified areas include land within urban boundaries. In the residential, industrial and commercial zones, the preferred approach is therefore to trigger consultation when large scale developments are proposed. This would include multi-site subdivisions and large scale redevelopment of land. In areas immediately adjacent to wāhi tapu, wāhi taonga, wai tapu and wai taonga, lower thresholds are preferred.

Similarly, a different approach is needed in areas set aside for papakāika development. The purpose of these areas is to facilitate settlement and associated economic and cultural activities, with mana whenua enabled to make decisions about how development proceeds. There is therefore no need for any triggers for mana whenua involvement in these areas.

Appendix 1: Schedule of sites and areas significant to Kāti Huirapa

Site ID	Category	Map No.	Location	Description and values
	Wai tapu	25, 28, 29	Pureora (Pareora) River	In cultural tradition, Pureora was a passenger on the Arai te Uru waka, which capsized off Matakaea (Shag Point). The river was part of an ara tawhito (travel route), with associated mahika kai, nohoaka and tuhituhi o neherā (rock art sites). It is considered wai tapu because of former use for washing tupāpaku (bodies). The Ngai Tahu Claims Settlement Act 1998 recognises two nohoaka on land next to the river: 12. Pareora River No. 1 and 13. Pareora River No. 2. (Note: these are located outside but adjacent to the Timaru District boundary.)
	Wāhi tapu	25	Pureora rock art sites - Pareora Ford Road, Taiko Flat	Part of a significant complex of tuhituhi o neherā (which extends to the southern side of the Pureora/ Pareora River).
1	Wāhi tūpuna	29	Pureora River to Pātiti Point, between coast and SH1	Part of an extensive network of mahika kai and has a long history of occupation and food gathering. It includes pā and associated kāika, mahika kai, tauraka waka and wāhi tohu (including prominent rock reefs and formations). Kōiwi have been found in the area.
2a	Wāhi tapu	29	Normanby	Early Rapuwai pā site (Te Wharetawhiti) and associated kāika.
	Wai taoka	25, 26, 29	Wharetawhiti (Pig Hunting) Creek	This awa was important for mahika kai. Kāika were also associated with mahika kai activity.
2b	Wāhi taoka	29	Tuhawaiki	The name Tuhawaiki (now known as Jacks Point) comes from the demise of paramount chief Tuhawaiki. The area is significant mahika kai. The importance of customary fishing in this area is recognised by establishment of the adjacent Tuhawaiki Mātaitai under the Fisheries (South

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Site ID	Category	Map No.	Location	Description and values
				Island Customary Fishing) Regulations 1999. The area also included kāika associated with mahika kai activities.
	Wai taoka	26, 29	Ōtipua (Saltwater) Creek	The awa supported important mahika kai and was part of an ara tawhito (travel route). Other values include pā and tauraka waka.
2c	Wāhi tapu, wāhi taoka	29	Patiti Point	Early Rapuwai pā site, nohoaka, mahika kai.
2d	Wāhi tapu	26	Ōtipua Road and Quarry Road (including former Talbot Hospital site)	Tohunga whare wānanga, wāhi pakanga.
3	Wāhi tapu	26	Caroline Bay Trust Aoraki Centre and Ashbury Park	Pā site (Te Upoko Rakai Taweka), urupā, kāika and mahika kai. This area was granted as Māori Reserve (Te Upoko o Raki Tau Hekeheke) in 1848 as part of Kemp's Purchase Deed. It was alienated in 1921 and acquired by Timaru District Council.
4	Wāhi tūpuna	26	Caroline Bay -Te Aitarakihi - Smithfield - Washdyke (including creeks feeding this area)	Important area for food gathering and processing. It includes wai puna, mahika kai, kāika nohoaka/ kāika mahika kai, pā and tauraka waka. The importance of customary fishing in this area is recognised by establishment of the adjacent Te Ahi Tarakihi Mātaitai under the Fisheries (South Island Customary Fishing) Regulations 1999.
	Wai taoka	26	Te Ahi Tarakihi/ Te Aitarakihi Stream	This awa, and the adjacent coastal waters, were Important mahika kai, and also included associated tauraka waka.

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Site ID	Category	Map No.	Location	Description and values
4b	Wai taoka	26	Waitarakao	The lagoon is a highly significant mahika kai, and supported associated kāika. It also has important value for taoka species. Waitarakao Reserve at the mouth of the lagoon was granted as a fishing easement in 1868, and the Waitarakao Mātaitai established under the Fisheries (South Island Customary Fishing) Regulations 1999) recognises the area's continuing importance for customary fishing. The area is also a bird sanctuary under Department of Conservation stewardship.
5	Wāhi tūpuna	23-26	Waitarakao to Orari, inland to Seadown Road and including Arowhenua and Temuka	Area of former extensive swamplands and hāpua, significant for mahika kai, including as breeding grounds for mahika kai species. Values include ara tawhito, mara kai, mahika kai, rongoa, wai puna, kāika and wāhi pakanga. A number of Māori Reserves were granted in this area for mahinga kai and settlement purposes as part of Kemp's Purchase Deed in 1848 (including Arowhenua and Waipopo Reserves). Awarua Reserve also recognises urupā at Arowhenua. The Opihi Mātaitai established under the Fisheries (South Island Customary Fishing) Regulations 1999 recognises the importance of waterways in the area for customary fishing. The marae tipuna of Kāti Huirapa is situated at Arowhenua.
5a	Wāhi tapu, wāhi taoka	27	Beach Road	This area is known as Puhurau, named for a plant that was used for kai. The area formerly included a hāpua that was open to the sea and was important for mahika kai. The area was also used for burials.

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Site ID	Category	Map No.	Location	Description and values
6	Wāhi tapu, wāhi taoka	24	Waipopo - Waiateruati - Orakipaoa to Brown's Beach	Waiateruati was the largest pā occupied by Kāti Huirapa. The settlement was sustained by resources gathered from the nearby fishing camps at Waitarakao, Ohapi, and Arowhenua, and from further afield across a large coastal and inland territory. Values also include tauraka waka. The pa site is registered under the Heritage New Zealand Pouhere Taonga Act 2014 as a Category 2 historic place. The surrounding area had intensive use connected to occupation of Waiateruati pā, with values including māra kai, pā sites, urupā, kāika, mahika kai, repo, wāhi raranga, wāhi tapuke. A large area used for māra kai and mahika kai was granted as Waipopo Māori Reserve in 1948. Orakipaoa was a significant wetland complex supporting taoka species and having important repo raupō, wai puna, mahika kai, māra kai, wāhi raranga, pā, kāika and urupā values. The Orakipaoa catchment and wetlands are recognised in the Ngāi Tahu Claims Settlement Act 1998 (Schedule 49) as a statutory acknowledgement, and the area includes Orakipaoa (Rakipawa) Reserve 883, which was granted as part of Kemp's Purchase Deed in 1848.
11	Wai taoka	24	Te Taumata o Kahu (Taumatakahu) Stream	This wai puna and stream has mahika kai values, is important for maintaining summer flows in Opihi and provides an important linkage to the Te Umukaha (Temuka) River.
	Wai taoka	24	Orakipaoa Stream	Important water source for the Orakipaoa wetlands, with values including repo raupō, wai puna, mahika kai, māra kai, wāhi raranga, pā, kāika and urupā. The Orakipaoa catchment and wetlands are recognised in the Ngāi Tahu Claims Settlement Act 1998 (Schedule 49) as a statutory acknowledgement.
	Wai taoka	18, 19	Te Kākaho (Kakahu) River	This awa supports significant mahika kai, and was used to harvest a variety of fish and plant species. Kāika were associated with mahika kai and other values include wāhi paripari, tuhituhi o neherā, repo, ara tawhito, and ngahere.

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Site ID	Category	Map No.	Location	Description and values
15	Wāhi taoka	14, 18	Kakahu basin and foothills	This is one of the few remaining areas of ngahere in the district. Values include mahika kai, taoka species, ara tawhito, harvest of materials, trading, ngahere, tuhituhi o neherā.
	Wāhi tapu	18, 19, 22	Opihi rock art sites	Significant complex of tuhituhi o neherā.
	Wai taoka	17, 18, 22, 23	Opihi River and tributaries	This awa supports highly significant mahinga kai and was part of an important ara tawhito, with associated tuhituhi o neherā. Values also include wai puna, repo, taoka species, mahika kai, wai māori, nohoaka, pā, kāika, urupā, tūāhu, tauraka waka, māra kai, wāhi raranga and distinctive water features. The Opihi Mātaitai established under the Fisheries (South Island Customary Fishing) Regulations 1999 recognises the importance of the Opihi system for customary fishing.
	Wai taoka	21, 22, 23, 25	Te Ana a Wai (Tengawai) River and tributaries	The awa and its tributaries are important as kohanga (nursery) for kai species. Values include wai puna, taoka species, mahika kai, wai māori, tuhituhi o neherā, ara tawhito, wāhi paripari and nohoaka. The Ngai Tahu Claims Settlement Act 1998 recognises a nohoaka on land next to the river further upstream in the Mackenzie District (15. Tengawai River).
	Wai tapu	23	Awarua Stream	This awa, with associated springs and wetlands, is in close proximity to the Arowhenua marae and papakāika, and has historically provided an important source of high quality water.
	Wai taoka	12, 15, 19, 23	Te Umu Kaha (Temuka), Haehae Te Moana and Waihi Rivers	These awa and the network of streams and wetlands between the Haehae Te Moana and Opihi rivers was an important mahika kai source for Waiateruati pā, with day excursions to collect food. Other values include wāhi paripari and ara tawhito.
	Wai taoka	24	Ohāpi Stream	The awa is important for historical wai puna, repo, taoka species, and mahika kai. These values have been degraded due to modification of the Orari River and diversion of the awa into the Orari, but the connection with the awa remains significant.

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Site ID	Category	Map No.	Location	Description and values
	Wai taoka	13, 15, 19, 20, 24	Orari River	Part of extensive network of kaika mahika kai and source of water for hāpua.
To be numbered	Wāhi tūpuna	24, 20	Orari to Rangitata, inland to Milford-Clandeboye/ Rolleston Road	This area was part of a network of hāpua and repo extending from the Opihi to the Rangitata that were important for mahika kai. Other values include kāika and urupā.
6c	Wāhi taoka	24	Orari mouth - Ohāpi, Parke Road	The area was formerly the site of a hāpua and wetland complex sourced from the Ohāpi Stream and multiple wai puna, although only a remnant now remains due to modification of the water sources. Fishing easements (Ōhapi Maori Reserve 909 Block and Turumanui Maori Reserve 910 Block) were granted in 1868 along the former path of the Ohāpi Stream. Values include mahika kai, kāika, repo and tauraka waka.
13	Wai taoka	2, 3, 4, 7, 8, 11, 13, 16, 20	Rakitata (Rangitata) River (including south branch)	The river and its catchment are highly significant in cultural tradition. The awa was also a very important ara tawhito linking to inland areas and the West Coast. It was a place of learning and trading, and had many associated kāika nohoaka and kāika mahika kai. A wide range of mahika kai resources were harvested along the length of the awa. Wai puna in and near the river bed were also valued. The significance of the Rakitata River is marked by recognition in the Ngai Tahu Claims Settlement Act 1998 (Schedule 55) as a statutory acknowledgement area.
14	Wāhi tūpuna	1 to 14	Rakitata/ Orari/ Te Umu Kaha/ Mt Peel upper catchment	Culturally significant mauka are found within and adjacent to this area. These include Maukakukuta (Two Thumb Range) on the boundary of Timaru District and Tarahaoa (Mount Peel) and Huatekerekere (Little Mount Peel) nearby in the Mackenzie District. Tarahaoa stands as one of the most sacred of ancestors, from whom Kati Huirapa descend. Mauka are also important because they are the source of many waterways. Runoff from mauka is

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Site ID	Category	Map No.	Location	Description and values
				<p>carried to river channels and continues its journey – ki uta ki tai (from the mountains to the sea). The continuity of this journey is essential for ensuring the wellbeing of the waterway. Protection of Tarahaoa, the waters sourced from Tarahaoa, and ngahere and other natural resources of the mauka are three of the most important management issues to Kāti Huirapa.</p>

Appendix 2: Threats to significant sites and areas, and suggested management approaches

Desired outcome	Threats	Site type	Suggested management approach
Retention of connections to whakapapa, history and cultural tradition	Modification of landscape/ landforms	Ara tawhito Ingoa wāhi Kāika nohoaka Kōhatu Mauka Wāhi tohu	Avoid landscape modification by earthworks and large structures
	Loss of visibility of cultural landmarks	Ara tawhito Ingoa wāhi Wāhi tohu	Avoid obstruction of landmarks by large structures
	Fragmentation/ loss of connections through landscape	All sites	In subdivision design, consider integrity of wāhi tūpuna - cultural impact assessment? Provide protection for sight lines to maintain visible connections?
	Modification of waterbodies (e.g. river control works, stream diversions, infrastructure development)	Ara tawhito Mahika kai Awa/ Wai māori	Primarily regional responsibility but need to ensure complementary provisions to avoid loss of natural character and avoid impacts of land use and development
	Loss of connection between springs and waterbodies	Awa/ Wai māori Wai puna	Avoid modification of springs and flow path between spring and waterbody, including flood paths and groundwater recharge areas
	Indigenous vegetation clearance and introduction of exotic vegetation	Ara tawhito Ingoa wāhi Mahika kai Mauka	Avoid removal of indigenous vegetation Avoid planting of pest plant species In riparian and wetland areas, encourage planting of indigenous rather than exotic species Control burning of vegetation

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Desired outcome	Threats	Site type	Suggested management approach
		Ngahere Repo raupō Wāhi tapu Wāhi tohu	
	Dislocation of name and its association to land	Ingoa wāhi	Use appropriate place names
Protection of mauri/ intangible values	Loss of natural landscape quality	Ara tawhito Ingoa wāhi	Require or encourage appropriate indigenous planting as part of developments in or adjoining sites Setbacks for structures and outdoor storage of plant, machinery and materials
	Weed and pest encroachment	Ara tawhito Kāika nohoaka Mahika kai	Setbacks for outdoor storage of plant, machinery and materials Concern about bio-control proposals/ new technology introducing exotic species would need to be addressed with Environmental Protection Authority
	Degradation of adjacent waters - Modification of waterbodies	Ingoa wāhi Kāika nohoaka Mahika kai Pā	Primarily regional responsibility but need to ensure complementary provisions to avoid loss of natural character and avoid impacts of land use and development
	Reduction in water quality - Sedimentation from earthworks - Contaminated surface runoff - Treatment/ disposal of stormwater and wastewater	Awa/ Wai māori Wai puna Repo raupō	Stormwater/ sediment/ waste management - Require capture of sediment - Require collection of all runoff on site - Require collection of all stormwater and wastewater and either use on site or disposal through reticulated network or appropriate low impact stormwater systems

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Desired outcome	Threats	Site type	Suggested management approach
	- Blockage/ disruption of stream channels and natural overland flow paths reducing water flow to streams and hāpua		- Require containment of accidental spills/ overflows
	- Reduction in flow through afforestation		Avoid modification of stream channels and flow paths by controlling location of earthworks and structures
	Contaminant discharges	Wahi tūpuna Wahi tapu Wāhi taoka Urupā Wāhi pakanga	Possibility of control on forestry ³³
	Rubbish	Kāika nohoaka Mahika kai	Regional responsibility but risk of contaminants, including through accidental discharge, should be a consideration for development (e.g. waste treatment/disposal facilities, use of hazardous substances) on adjoining sites
	Inappropriate disposal of material removed from site	Location of refuse disposal facilities Controls on outdoor storage areas	Wāhi tapu
	Noise	Mahika kai	Standard restricting removal and disposal of earthworks and vegetation, and cleaning of machinery
	Noise	Mahika kai	Noise limits
	Proximity of offensive activities	Ingoa wāhi Mahika kai Wāhi tapu Wāhi taonga	Setback for specified activities – waste disposal facilities, waste/ wastewater treatment facilities, hazardous substances, temporary events
Maintenance or enhancement of access of whānui for	Barriers to access	Ara tawhito Kāika nohoaka Mahika kai	Subdivision design to protect existing easements and access Esplanade provisions to enhance access

³³ Effects of forestry on cultural heritage are not addressed by the terms and conditions in the NES-PF and are able to be managed in the district plan under RMA s 43A(5)(b).

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Desired outcome	Threats	Site type	Suggested management approach
customary use/ cultural purposes		Repo raupō Tūāhu Urupā Wāhi pakanga Wāhi raranga Wai mātaimai	
	Incompatible recreation activities e.g. outdoor raves, carnivals	Mahika kai Tuhituhi o neherā Wāhi tapu	Restrict temporary events
Protection of site integrity	Encroachment of development	Mahika kai Wāhi tapu Wai puna Awa/ Wai māori	Setbacks to limit activities in close proximity to wāhi tapu and wāhi taonga/mahinga kai sites - e.g. large structures, outdoor storage of plant and machinery, waste treatment, farming intensification, mining and quarrying, offensive/ hazardous industries
	Disturbance by earthworks	All sites	Restrict scale of earthworks in all identified sites Avoid earthworks in wāhi tapu and wāhi taonga sites Accidental discovery protocol throughout the district Require cultural assessment and earthworks management plan as part of subdivision proposal
	Disturbance by natural hazards – flooding, erosion, sea level rise – and by hazard mitigation works (including climate change mitigation)	Pā Tauraka waka Tūāhu Urupā Wāhi pakanga Wāhi raranga	Manage effects of nearby activities on natural hazard risk Require cultural impact assessment for hazard mitigation works proposals

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Desired outcome	Threats	Site type	Suggested management approach
		Wai mātaimai	
	Vegetation clearance	Tuhituhi o neherā Umu and umu ti Mahika kai Wāhi raranga Wāhi tapuke	Restrict vegetation clearance
	Modification of groundwater and soil water environment	Tuhituhi o neherā	Setback for use of irrigation Avoid earthworks for new land drainage Stormwater management
	Afforestation	Tuhituhi o neherā Awa/ Wai māori	Restrict afforestation ³⁴
	Land use intensification	Mahika kai Repo raupō Wāhi tapu Tuhituhi o neherā Umu and umu ti	Restrict intensive pastoral farming in proximity to these categories of sites
	Land drainage and piping of waterways	Mahika kai Repo raupō Wai puna Wāhi raranga	Avoid earthworks for new land drainage Encourage restoration of wetland areas and springs Avoid piping of waterways

³⁴ Effects of forestry on cultural heritage are not addressed by the terms and conditions in the NES-PF and are able to be managed in the district plan under RMA s 43A(5)(b).

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Desired outcome	Threats	Site type	Suggested management approach
		Awa/ Wai māori	
	Reduction in water quality	Wai puna Awa/ Wai māori	Stormwater/ sediment/ waste management – see above
<p>Sustainability of ecosystems supporting taonga species and mahinga kai resources</p> <ul style="list-style-type: none"> - Protection of vegetation and habitat integrity 	Reduction in habitat area/ change in habitat composition	Mahika kai Ngahere Repo raupō Taoka species Wai mātaimai Wāhi raranga	<ul style="list-style-type: none"> Require or encourage appropriate indigenous planting along boundary with habitat areas Setback from waterbodies and habitat areas for earthworks, structures and stored equipment and materials Restrict removal of riparian vegetation Avoid removal of indigenous vegetation Avoid planting of pest plant species In riparian areas, encourage planting of indigenous rather than exotic species Restrict earthworks Avoid modification of stream channels and flow paths by controlling location of earthworks and structures
	<ul style="list-style-type: none"> - Development encroachment - Edge effects – weed and pest encroachment, change in water balance, microclimates 		
	<ul style="list-style-type: none"> - Removal of riparian vegetation 		
	<ul style="list-style-type: none"> - Indigenous vegetation clearance and introduction of exotic vegetation 		
	<ul style="list-style-type: none"> - Reclamation and infilling of waterbodies and wetlands 		
	<ul style="list-style-type: none"> - Adequate water flow and water levels 	<ul style="list-style-type: none"> - Blockage/ disruption of stream channels and natural overland flow paths reducing water flow to streams and hāpua 	

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Desired outcome	Threats	Site type	Suggested management approach
- Maintenance of viable range of ecosystems	- Land drainage and piping of waterways	Mahika kai Ngahere Repo raupō	Avoid earthworks for new land drainage Encourage restoration of wetland areas Avoid piping of waterways
	Barriers to ability for inward migration of natural systems (in consequence of coastal erosion/ sea level change)	Taoka species Wai mātaimai Wāhi raranga	Setback for earthworks and structures from river mouths, hāpua and coastal wetlands
- Good water quality	Modification of waterbodies (e.g. river control works, stream diversions, infrastructure development)		Primarily regional responsibility but need to ensure complementary provisions to avoid loss of natural character and avoid impacts of land use and development
	Reduction in water quality		Stormwater/ sediment/ waste management – see above
- Uninterrupted fish passage	Blockage of openings to sea through: - reduction in water flow - sedimentation		Primarily regional responsibility but should consider effects of earthworks on this
- Ki uta ki tai connections	Establishment of hard boundaries between land and water		Require or encourage appropriate indigenous planting along boundary with waterbodies Waterbody setback for structures and hard surfaces
- Good air quality	Emissions to air of contaminants and dust		Regional responsibility, but setbacks and boundary planting suggested for other purposes would also limit transfer of dust and some contaminants
- Protection of taonga species from disturbance	Disturbance of birds by night lighting		Limit external lighting near habitat areas and require external lighting to be directed downwards and away from adjoining habitats (e.g. Waitarakao and other habitats adjoining industrial zone)
	Encroachment of development		Setback from habitat areas for earthworks and structures
	Disturbance by earthworks		Restrict earthworks in wāhi taonga/ mahinga kai sites

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